

The Advent Review and Herald Sabbath

Vol. 85

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No. 48

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.
Matt. 28: 19-20

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
Matt. 24: 14

Behold He Cometh

Go to the Law and the Testimony

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No. 48

The Development of The Advent Movement

WITHIN the memory of many who are now actively connected with it, there has arisen a great religious movement which has adherents in almost every country on the globe. More than this, there are some still living, and still working for the advancement of this movement, who were among its first advocates. A single generation has, therefore, witnessed the rise and growth of the Seventh-day Adventist denomination.

The beginning of this specific movement dates from the year 1845. Its adherents recognize the fulfilment of the Scriptures in the great reform movements that have arisen since Wyclif, the "morning star of the Reformation," began his work in the fourteenth century. They recognize God's gracious providences in the glorious missionary enterprises of the nineteenth century. And they believe most sincerely that the movement they are carrying forward is just as surely of God as were those others; in fact, that every reformatory and missionary awakening has been preparing the way for the world-wide proclamation of the message of the coming of Christ in this generation.

Like other reformatory movements, its origin was humble and its beginning small. But, like others also, it has pos-

ters to missionary service, and themselves put forth earnest effort for its advancement.

Nothing has been able to stop this onward movement. As it has gained adherents, it has made them its heralds. As it has created resources, it has appropriated them for further progress. It has lost no ground. Every advance step taken has been held and used for



OFFICES OF THE S. D. A. MISSION BOARD

another step forward. Every laborer sent forth in response to a call for help has sent an urgent appeal for others.

The believers in this work are associated together in churches organized on the plan of the New Testament churches. The churches of a state or province or large district are united in an organiza-

tion called a conference. A number of conferences in a large territory are organized into a union conference. These unions with all the mis-

ment has one hundred thousand believers, twenty-five hundred churches, one hundred conferences, and twenty-one union conferences, all of which constitute the General Conference.

In addition to this, the work of the movement is organized on the bureau or departmental plan. The Foreign Mission Department looks after all the interests pertaining to the mission fields.

The Sabbath-school, Publishing, Educational, Medical, Religious Liberty, and Missionary Volunteer departments each fosters and develops the work which its name suggests.

The Foreign Mission Department has at present five hundred missionaries at work in sixty different lands.

The Publishing Department has twenty-two printing plants occupying thirty-seven buildings, employing about five hundred laborers, and turning out a million dollars' worth of denominational literature each year in fifty-four different languages.

The Educational Department is operating thirteen colleges, thirty-two academies, twenty-two intermediate schools, and over five hundred primary schools. In these schools over nine hundred teachers are instructing about fifteen thousand pupils.

The Medical Missionary Department has sixty-four medical institutions, in which are employed about sixteen hundred physicians, nurses, and helpers.

Thus the movement is thoroughly organized throughout the world and in all its lines of work. The funds contributed last year by the members were: Tithes for the support of the general evangelistic work, \$1,064,753.43; contributions for foreign missions, \$264,323.16; for home missionary work, \$170,266.79; and for local church work, \$205,374.74; making a grand total of \$1,704,718.12.



DELEGATES FROM FOREIGN FIELDS TO THE LAST S. D. A. GENERAL CONFERENCE

sessed the hidden life and power that have caused it to flourish. It brings crosses and self-denial. It dethrones every idol of the carnal heart. But it wins the devotion of its adherents to the cause of Christ and to the message of reform now due to the world. The believers in it contribute their means to the work, consecrate their sons and daugh-

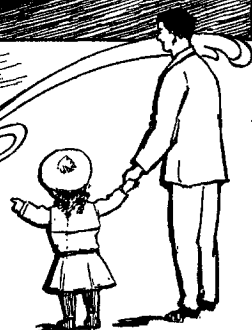
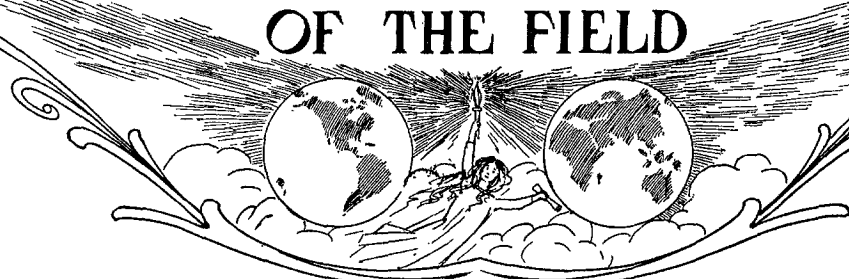
tion fields are united in one General Conference, representing and directing the work throughout the world.

Thus organized, the move-



MEMBERS OF THE S. D. A. MISSION BOARD

A GENERAL SURVEY OF THE FIELD



Survey of Our Mission Fields

In every continent increasing thousands are taking up the cry of the soon coming of the Lord, and giving the message, "Fear God, and give glory to him; for the hour of his judgment is come."

What is the meaning of this movement? The answer is found in Rev. 14: 6-14. Nearly two thousand years ago the prophet was given a view of the

What John the Revelator saw in vision, we see fulfilling before our eyes to-day. Observers looking on are im-



MARKETING GRAIN AT THE SOLUSI STATION, MATABELELAND

closing gospel work in the last days. He saw a movement rising and spreading "to every nation, and kindred, and tongue, and people," bearing the message, "Fear God, and give glory to him; for the hour of his judgment is come." Of the people giving that message, he wrote: "Here are they that keep the commandments of God, and the faith of Jesus."

When the hour of God's judgment came, in 1844, this movement began, and the Seventh-day Adventist people, keeping the commandments of God, the fourth commandment included, have been raised up in the providence of God to bear the warning of the judgment hour and the message of Sabbath reform to the world. When that message has been carried to all nations, "then shall the end come," as the Saviour has promised,

pressed by the wide extension of the movement. The New York *Christian Advocate* (Methodist) said, not long ago: "Small though the denomination still is, it has its missionaries scattered through every region of the globe."

In Europe our work has a foothold in every country except the little principality of Montenegro, and now Europe is joining our North American organizations in sending missionaries and money into the great mission fields of the world.

From Europe our line of mission stations stretches

there is in the line many a wide gap to be filled in speedily.

Australia and New Zealand constitute a strong union conference, which is now sending means and missionaries into Polynesia and the East Indies.

This work is pushing into Africa from the north and west and south and east. In every country of South America, permanent work is established, save in Colombia and Venezuela, where only initial steps have been taken. In the West Indies, and in the Catholic fields of Mexico and Central America, four thousand Seventh-day Adventist believers are carrying forward an aggressive work.

Thus in every continent, and in the islands of the sea, the message of the soon coming of the Lord is being proclaimed. The more widely it is spread, the more urgent are the calls for help.

Thus from far Sumatra, of the East Indies, comes the cry of a Battak lad seeking a training for service: "My mind is fully made up, and it is this: This message ought to go to my people."

From a remote interior point in Chile, South America, a letter came to the Val paraiso office: "Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand what we should do."

From over in Korea came the message to our superintendent in Japan: "We now believe and desire to be baptized. Dear brother, when you read this, hasten and take a boat and come to us,"



KOREAN CHRISTIANS AND THEIR TEACHERS

out into Siberia and Central Asia and Turkey. Mission stations in Japan, Korea, China, Burma, and India complete the circuit of Asia, though

Among the Santal hills of West Bengal, India, the people thronged our medical missionary workers, asking help for loved ones. Kneeling, and grasping the feet of a nurse, a woman cried, saying, "My poor husband! can not you help him?"

A heathen African woman wept as she came to one of our native teachers, say-



EMPLOYEES OF THE INTERNATIONAL TRACT SOCIETY, HAMBURG

ing, "I am a great sinner. Can God receive me?"

An old Chinese woman inquired anxiously of one of our missionaries, "I have been a sinner for sixty years. Can I be saved now?"

From an unevangelized field in Japan one of our Japanese brethren had the message, "Come and teach us about the true God." He says: "I sent the word, 'I will come.' This word was like a signal-gun: soon invitations came from all directions so that I could not answer them all. Day after day, from early in the morning until midnight I continued to teach. It was like throwing a piece of bread into a pond among hungry fishes."

The spokesman of a delegation from East Bengal said to our missionary in Calcutta: "We must return to our village, and what shall we tell those who sent us here? How soon can you send help?"

An African village sent the word to one of our stations in Matabeleland: "If you send teachers here, we will become



CHRISTIAN BELIEVERS IN SOUTHERN RUSSIA

those who can not go? Have they any sacrifice to make?—Surely they must have. It is impossible that all the sacrifice pertains to those who go. Those who stay must remember with affection and solicitude those who go. They must

instruction with reference to the use of a portion of the goods with which he entrusts men. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. To those who have not recognized God's reservation of the tithe, he says: "Ye have robbed me . . . in tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat [supplies] in mine house." Mal. 3:8-10.

The purpose for which the tithe of all that God gives us is to be used, is the support of those who give their lives to the work of the gospel.

Seventh-day Adventists observe the tithing system, and pay a tithe of their earnings. Accurate accounts are kept of all tithes received by the treasurers, and they disburse these funds by order of boards of management. All accounts are audited annually by auditors appointed by the people, and full financial reports are given in the church papers.

But in addition to the payment of tithes for the support of gospel workers, there are demands for large gifts to provide church buildings, and educational, hospital, and publishing facilities in mission fields. These demands are imperative. A full, complete work of evangelization can not be done without them. It is for this work in behalf of the needy millions that we ask for gifts from those who are enjoying the blessings of the gospel of Christ.

A. G. DANIELLS,
President of the Seventh-day Adventist General Conference.



A BAND OF WORKERS IN AFRICA

like little children again, so that we can learn. O, send us teachers!"

The king of one of the Fiji Islands said to our workers: "Push ahead this truth, and let it be established here. Let it come. Be not afraid of those who oppose." What encouraging words!

pray that, as the work develops, the Lord will send more laborers to join them in carrying the increasing burdens. They must pray for the support of those who are giving their lives to the work.

Besides praying for their support, those who remain at home must give of

their means to support those who have gone to the front. This is a vital, fundamental point in the great, pressing problem of foreign missions.



PROTESTANT MISSIONARIES AND CONVERTS IN PORTUGAL

Thus we hear the Macedonian cry from all the ends of the earth, calling for this definite message of the soon coming of Christ in power and glory. "Even so, come, Lord Jesus." W. A. SPICER, Secretary of S. D. A. Mission Board.

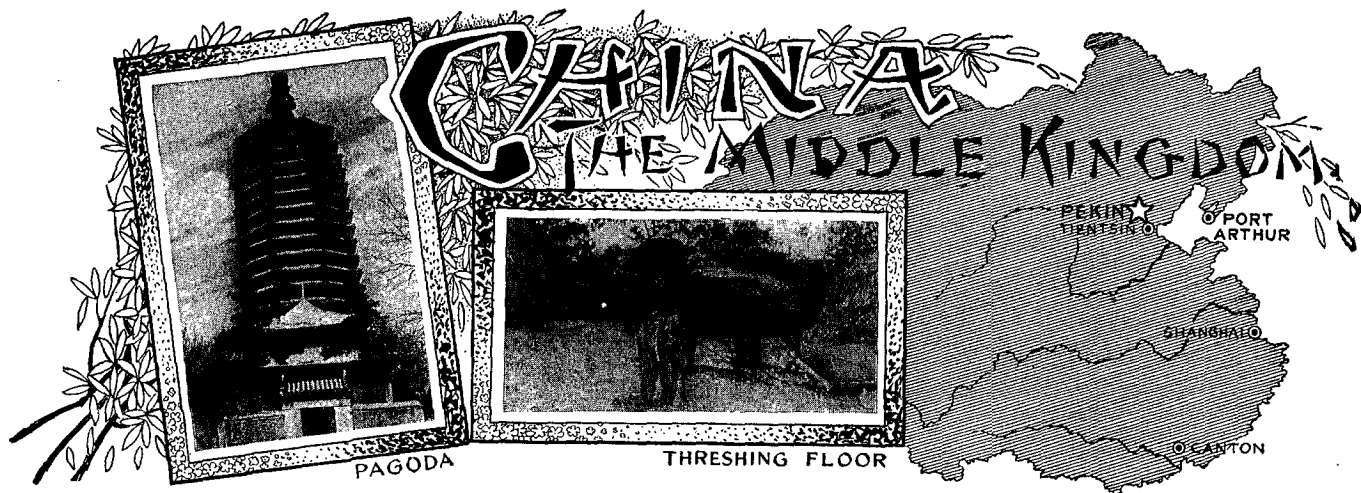
The Scriptures plainly teach that man is only a steward of that which comes into his hands. A steward must do with that entrusted to his care as he may be directed by the real possessor. God has given very definite and positive

The Support of Missions

What does the command to preach the gospel to all the world mean to



MISSIONARIES AT CANTON, CHINA



Missionary Operations in China

WITH its eighteen large provinces, each one of which contains on an average a population equal to fully one fourth the population of the United States,

adopted for opening one or more stations in the province of Chihli, with headquarters either at Peking or Tientsin.

Systematic efforts are being put forth at the different stations for the training of native workers, and a good number of these helpers are now regularly employed as colporteurs and preachers. Schools for children are also being successfully conducted at some of the stations.

appropriations from two thousand five hundred dollars to at least forty-five thousand dollars.

This appears like a large increase when we look at it from the standpoint of our slender resources, and when we consider what we have done in other parts of the world-wide field. But it looks very small when we measure it with the great extent of territory, the vast population, and the marvelous opportunities for service which the providence of God has created.

A. G. DANIELLS.



NATIVE CHRISTIAN MEN AT THE SIANG-CHENG CONFERENCE

China, one of whose names is the Middle Kingdom, presents an almost unlimited field for missionary effort. Missionaries of the various denominations are stationed in every province, Hunan being the last one to be entered; and the total number of native Christians now reaches many thousands, scattered in a large number of cities and villages throughout the whole empire.

It is only about five years since missionaries under the direction of the Mission Board of the Seventh-day Adventists began to proclaim in China the distinctive gospel message which includes the Sabbath reform, and announces the second advent as near. During this time the number of stations has been steadily increasing until they are found in the following provinces:—

1. Kwang-tung: three stations, Canton, Fat-shan, Kongmoon.
2. Fukien, one principal station at Amoy, with several out-stations covering quite an extent of territory.
3. Kiang-si: one station at Shanghai, where a printing-office is located for supplying literature in the native tongue.
4. Honan: three principal stations, Shang-tsai, Siang-cheng, Cheo-Chia-K'ou. There are three others where work has been done, but at which foreign workers are not at present located.
5. Hunan: one station, Chang-sha.

Definite plans have already been

denomination is already supporting missionaries, the progress in China has been most encouraging, and the near future will doubtless see large additions made to the present supply of workers, and other provinces entered with this proclamation of a soon-coming Saviour.

Advancement

EIGHT years ago we had one missionary in all China, and he was eighty years old. Our annual expenditure amounted to about five hundred dollars. To-day we have between forty and fifty workers in China, at an expenditure of about thirty thousand dollars a year.

In 1900 we had three or four workers in Japan, but not one in Korea. Then our appropriations amounted to something like two thousand dollars each year. At the present time we have between fifteen and twenty workers assigned to Japan and Korea, while our annual expenditure has increased to at least fifteen thousand dollars. Thus in the far East we have increased the number of missionaries from five at the most, to about sixty, and have enlarged our

An Evangelist's Experience

THE evangelist Wun made a trip to one of the railroad towns about sixty miles from the mission station, taking with him a supply of Sabbath calendars and portions of the Gospels. The railroad towns have a bad reputation throughout the country. The Chinese are very apt in copying the vices of the railroad and business men. The enemy is making



BAPTIZING A NATIVE CONVERT

the most of his agencies; for not only the large towns, but all through the country the villages and small places are being placarded with cigarette adver-



DE LUXE

tisements. Not only cigarettes but foreign liquor as well finds a ready sale. Practically every inn in the railroad towns is an opium-joint.

It was to such a town as this that the evangelist went to give the gospel message. He first began preaching in a place near the railroad station; but a crowd of soldiers came up to him, and, with much cursing and threatening, ordered him to leave. Leaving the station and going into the city, he began preaching on one of the principal streets, but no one stopped to listen. Finally he became discouraged, but, as he sat down and asked the Lord to help him, the words of John the Baptist came into his mind, 'Repent ye: for the kingdom of heaven is at hand.' Standing up, he began to cry out, 'Moh rih chin liao, ni men ing tang whei kai' (Repent; for the end of the world is near). It is needless to say that he soon had a large crowd around him to hear what he had



A COMPANY OF MISSIONARIES IN CONFERENCE AT SHANGHAI

from the mute witness over the gateway, temporal things were not the chief concern of the occupants of this home, or, at least, were not so with the wife, who at her first visit, related her experience to the missionary.

into the vast universe of the vaguely known, in search of the Great Unknown. Feeling after God, she had found him, and now she knelt in reverent thankfulness before the Creator of earth, sea, and sky.

MRS. J. N. ANDERSON.

Some time last summer a portion of the Scriptures had fallen into her husband's

A Providential Opening

THE Lord has in a most unexpected manner opened the way for us to carry



A PEKING CHAIR

to say. In a short time he sold all the calendars and Gospel portions that he had on hand. A. C. SELMON, M. D.

The Sign Over the Door

OUT in the country two or three miles from the village of San-li-tien, we came across a home having over the entrance of its enclosure, in large Chinese characters, this inscription: "MAY THE GREAT TRUTH COME TO THIS DOOR." It is quite common for these people to express their New-year's wishes in proverbs over the doors of their dwellings.

An atmosphere of thrift and neatness prevailed, which was not common in these homes. But, as might be known

hands, and through his reading, the suggestion of a new and fuller life had come to her. So earnestly did she desire to know more of this heavenly doctrine, as she called it, that she had committed to the arch of her gateway the longing she knew not how to satisfy.

No one who was present to see how eagerly she pressed to the side of her new teacher, gazing almost rapturously into her face as she read from the beautiful words of Jesus, her own expressive countenance radiant with the light kindling within her soul, and saw how tenderly and lovingly she stroked the New Testament given to be her very own, could for a moment doubt the sincerity of her words.

Long ago she and her husband had ceased to worship idols directly; but knowing no better way, had sent out their petitions to earth, sea, and sky



AROUND THE RICE-BOWL

on permanent work in Ngoi Hoi, a wealthy village of over ten thousand inhabitants, five miles from Kongmoon. The people nearly all belong to one family, named Ch'an, who are noted for their great learning, many being distinguished scholars. About three months ago six or seven of these brethren came together to see us, and asked many questions. Early in February, about twenty from this village came twice to attend our Sabbath services in Kongmoon.

E. H. WILBUR.



NATIVE CHRISTIAN WOMEN ATTENDING A CONFERENCE



WAIFS



The Advent Message in Japan

JAPAN, the land of the Rising Sun, was first entered by representatives of the Seventh-day Adventist denomination about seven years ago, when a work was begun at Tokyo, the capital of the empire, but progress was quite slow for several years. Later a much larger force of missionaries was sent out, and the work was extended to other places. A sanitarium for the benefit of foreigners was

tention of the whole civilized world; and not the least among these changes is the decay of heathenism. Inasmuch, however, as Christianity has not fully taken the place of the old combination of Hinduism, Confucianism, and Shintoism, Japan has been de-

coasts were patrolled to keep out the foreigner. Cities and villages were laid in ruins along the Manchurian border, in order to make a wide waste, more easily guarded. But the day of opening

doors came, and Korea's long-barred gates were swung ajar. The treaty of 1882, with the United States, permitted foreigners to enter. In 1884 the Presbyterians planted the first mission. Even before this, however, the Scriptures had entered, and the Word of God was bringing forth fruit.

A missionary in Manchuria, John Ross, of Mukden, sent a Chinese servant to the border towns to seek for a Korean who would teach him the language. It was a hard quest, for Korean laws forbade such intercourse with foreigners. One day a Korean merchant had his barge of goods sunk in the Yalu River, and landed on the Manchurian side a ruined

man. Just then the missionary's servant arrived, still looking for a teacher. The merchant engaged himself secretly, and the result was the transla-



A COMPANY OF MISSIONARIES AND JAPANESE CHRISTIANS AT THE KOBE CONFERENCE

established at Kobe, which has continued in successful operation until the present time. Somewhat later a sanitarium for the benefit of the Japanese was opened in the same city. The work of this latter institution has been greatly blessed as a means of winning for Christ a goodly number who were formerly in the darkness of heathenism.

Evangelical work has been carried forward in various other places, with a good degree of success, and there are now companies or organized churches of believers in this truth in different parts of the main island, Hondo, and on the island of Kiusiu. A goodly number of native evangelists have united with the foreigners in proclaiming the second advent message in Japan, and their efforts have been blessed with encouraging results.

In connection with the evangelical and educational work at Tokyo, there is a small printing establishment, where a monthly paper and other literature are issued in the Japanese language.

The marked change which has come over this very interesting country during the last few years has attracted the at-

scribed as a nation without a religion. It is evident to all intelligent observers that this is a most opportune time for presenting the gospel of Christ to those who are just emerging from heathenism. Japan is certainly among the "all nations" to whom the gospel of the kingdom must be preached before the end will come; and the good news that, "The time is fulfilled; the kingdom of heaven is at hand," must be made known to the forty million dwellers in this island empire.

A Blaze of Light in Korea

KOREA, the "hermit nation," the land of mystery and of demon dancers, one of the darkest and least-known countries, is hearing the advent warning.

The blaze of light in far Korea is one of the gleaming signals of the new time in God's work. "He will finish the work, and cut it short in righteousness." Into the darkest corners of the earth the light of the last message is now streaming. "The day is at hand!"

Korea tried to shut itself away from the world, like a hermit in his hut. Its



DRAWING AN IDOL IN THE STREETS

tion of the New Testament into Korean. Another providential "accident" then brought a Korean to set the type. In the process, the typesetter became a Christian. Before ever the full Testament was brought out, this man was set free to go back to his native valley in northwestern Korea with a supply of the Gospel of Luke and a few tracts. He came back with the books all sold, and word that there were those who wished to be baptized. His story was not credited; and again he was sent out to other valleys with the printed Gospels. Ere long wandering Koreans brought word to Mukden that many people in Korea were praying to the "God of heaven." Then the missionaries scaled the mountain passes and entered these valleys. Scores were found anxious for baptism, and hundreds were reading the Scriptures and praying. Later came the opening of the country, and fruitful mission work was begun in Seoul, the capital city of the hermit kingdom.

In May, 1904, a Korean passing

Hawaii; the younger, Song Fun Cho, to return to Korea.

On the return passage, Song Fun Cho taught the new-found truth to Lim Ki Pan, journeying to Chinnampo, on Korea Bay, across from Port Arthur. The light spread in the region about Chinnampo. Then came this message:—



A QUARTET OF TYPICAL KOREANS

"MY DEAR of God had free course and was glorified. No wonder the brethren reported you read this, that "this message is let loose in Korea," hasten to take and called for a missionary to locate the boat and there.

Meanwhile Song Fun Cho had reached his destination in southern Korea. Not much was heard of him; but after a time he returned to Kobe to plead for help. Then word came that round about Fusan, across the straits from Japan, where he has been living, thirty-five Koreans were keeping the Sabbath, and many more were asking for light.

Then our Kobe preacher, Brother Kuniya, went over, and later Elder F. W. Field, director of the Japanese mission, followed. Seventy-one persons were baptized in the brief fortnight's visit, four churches were organized, and the Sabbath



A BUDDHIST PRIEST

God for this lesson from Korea, or the land of Cho-sen, as its people call it, meaning the Land of Morning Calm.



CHURCH AT SOONAN

through Kobe, Japan, stopped to study a sign written in Japanese and Chinese characters: "Meeting Hall of the Seventh-day Adventist Church." A brother within saw the stranger, and beckoned to him to enter. That friendly wave of the hand brought the first Korean Sabbath-keeper to the study of the advent message. It was a silent conversation, for they could talk only by writing in Chinese characters on a slate. Again the Korean came, bringing a younger man. Both were Christians, hungry for more light, and the truths of this message captivated their hearts. The last study, which was on baptism, lasted till midnight. The older man, Ryn Un Hyun, was to sail in the morning, and with tears our first two Korean Sabbath-keepers begged for immediate baptism. By the light of paper lanterns, after midnight, they were buried in baptism,—the older to go on to



THE PASTOR AND HIS WIFE



MISSIONARY'S HOUSE, BUILT BY KOREANS

truth was "spreading like a blaze." This was the method of work:—

"Brother Kuniya talks the little Korean that he has picked up, and what little Japanese the Korean brother knows, with an occasional English word. When words fail, he writes on a slate in Chinese characters. Then Brother Lim Ki Pan speaks to the inquirer in good Korean."

But notwithstanding all, the Word



THE SANITARIUM FOR THE JAPANESE AT KOBE



A Great Empire

THE Indian empire, including Burma, is a vast aggregation of nations and tribes and tongues. It is like a human beehive of over three hundred million

points of Burma, work is going forward from various mission centers. The very heathen are expecting the end of the

of the leprosy over thirty years ago. From a child he had been a victim of that awful disease. For many years—nearly half a century—he had prayed to all the Hindu gods for deliverance from it, but no relief came. One day



A GROUP OF OUR WORKERS IN INDIA

people. The United States has about twenty-two inhabitants to each square mile, while India has nearly one hundred seventy to each square mile.

Religiously it is the "Gibraltar of heathenism." The two hundred seven million Hindus are divided into innumerable sects, and the Mohammedans number over sixty-two million. The Parsees, the Jains, the Sikhs, the Buddhists, and others, enrol still other millions of votaries. Their gods are innumerable, in earth and sea and sky.

In among these people, judgment-bound, the message of the coming of the Lord is being carried. "From the Himalayas to Cape Comorin" is the phrase that sums up the expanse of India. Though our work in India is but fairly beginning, our line stretches from the Himalayas to the cape.

Our Indian mission headquarters is in Calcutta, where there are also sanitarium treatment-rooms. The publishing office is in Karmatar, West Bengal, in connection with the orphanage school. At Mussoorie, in the Himalayas, is the mountain headquarters, with a hill sanitarium and medical mission in successful operation. On the Bombay side, and in South India and Ceylon, in Dehra Dun and Lucknow, on the plains of the North, in the Santal country, in Bengal, and in Rangoon, Moulmein, and other

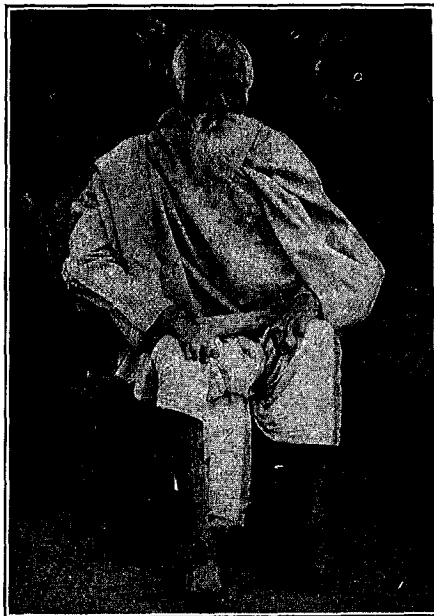
age. The message of the coming King is due to India's millions.

A Leper Who Was Healed

NEAR Gopalgunj, in East Bengal, lives Sadhan Chandra Sircar, an aged brother who, in answer to prayer, was healed

a godly missionary came to his home in a boat, told him about the true God, and left him a copy of the Gospel of Matthew. He read it, and learned that Jesus of Nazareth healed the leprosy. He began to pray to him, and for three days he and this faithful missionary sought the Lord in his behalf. God heard their cries, and he was healed. For thirty years he has stood before the world a living testimony of the power of Jesus to cleanse the leper.

About a year ago this brother, now eighty years of age, received our Bengali tract, entitled "Christ and the Sabbath." He learned that the same Jesus who healed him of the leprosy kept the sev-



THE HEALED LEPER



A TOWN CARRIAGE

enth-day Sabbath, and he began keeping it also. In many villages among the jungles of India there are other faithful souls who are seeking for light.

—GEO. B. THOMPSON.

On the Edge of Famine

OUR dispensary work in Karmatar calls us out to many villages, and brings us into close contact with the people. Last week while on the way to visit a patient, our cart was stopped at a little mud hut, where we found a man ill. He looked to us as if he were starving. We found that once a day he ate a little rice. His only relative was a nephew, who herded cows for a small allowance of food for himself, and this he divided with his uncle.

As we were coming home that night, we inquired of the man who drove our cart about the sick man and others of his village.

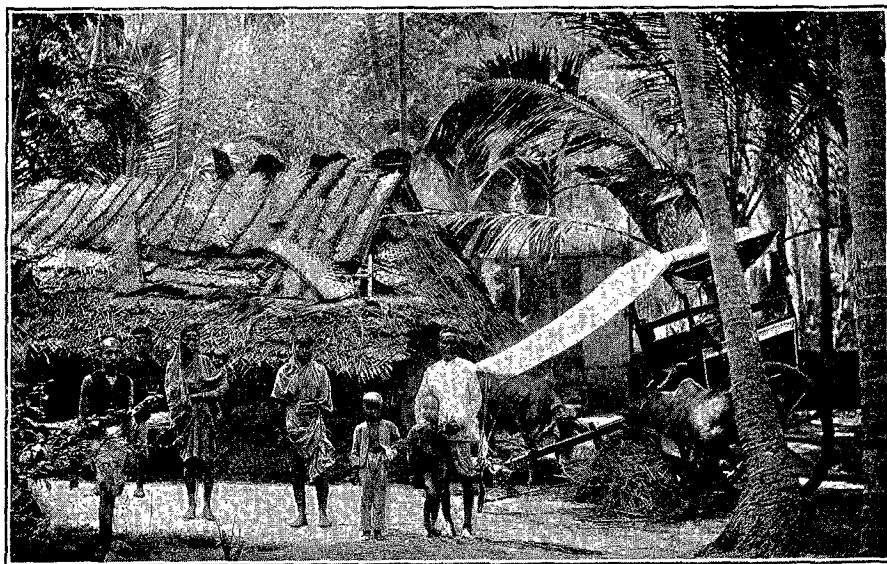
"Families live on one *pow* (half a pound) of rice a day, Mem-sahib," he told us. "This they boil into *mar* (soup), the only meal of the day."

"But do not the children cry from hunger?" we asked.

"Yes; but what can they do?"

They will not be able to get work until the rice season. Think of a family of six or eight living on half a pound of rice a day, not even salt with it.

As we were about to come away from a village one night, a hard storm came up, and I offered a man two annas (four cents), if he would drive us home. He fairly shouted, "Yes, Mem-sahib." When we started, we found two men going. They said,



AN INDIAN HOME

men and observers, our little band of missionaries in India are doing what they can to advance the message of truth. While the angels of peace hold in check the elements of strife and destruction, our workers in different places are following the providences of God. Already a beginning has been made in

Word in this land? And can we not see him going out before us, and hear, in the wide diffusion of English education in India, the voice of God saying. Now, just now, is the time to take hold in earnest in the East?

J. L. SHAW.

Heard Among India's Women

"Surely God Must Have Sent You"

THESE words were spoken by one of India's millions—a young woman with a sad, sweet face.

In going to my work one day, I noticed a path among the trees that I had not seen before. I was impressed to follow it. It led to a house in which I found a young woman crying bitterly. I learned that she had lost her only son, and was heart-broken in her hopelessness.

Sitting down by her side, I told her in a few words the story of the Saviour, and of his love and pity for her. On learning that I spent my time in this way, she exclaimed, "Surely God must have sent you to me. Do come again, and tell me more about this Jesus."

Indian Girlhood

"I shall die, I shall die, I shall die!"

It was a child's cry. I was walking along the Balliaghata district of Calcutta, when the piercing wail rang in my ears. Turning down a street, I came upon a little group standing by a carriage. A bright-faced little girl of ten or eleven, sobbing and crying, clung to her mother's garments.

"O mama! mama!" she cried. "Don't send me away; don't send me away; I shall die, I shall die!"

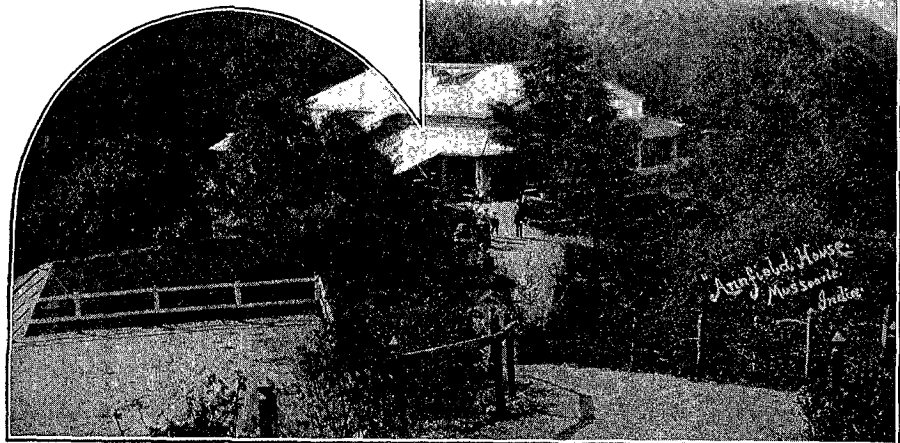
I saw what it was. The little one had been married.

"How can you send such a little one away from home?" I asked.

"Ah, Mem-sahib," the mother replied, "it is our fate. We women of India are under a curse. It is our custom, and there is no help for us."

It is to these Indian sisters of ours, in their sorrows and darkness of soul, that we are called to bring the light and joy of the gospel.

MRS. GEORGIA A. BURGESS.



THE MISSION HOME AT MUSSOORIE, IN THE HILLS

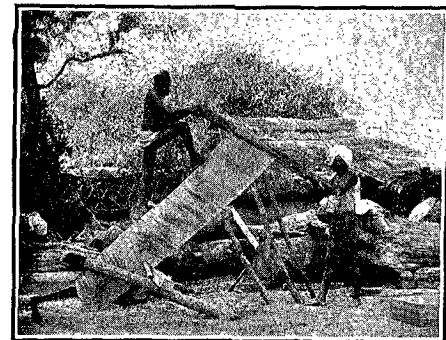
"We want to divide the two annas to buy rice."

We have started a fund to help those in need, and hope some of our brethren will add to it.

DELLA BURROWAY.

India Astir

AMID the mutterings of unrest that cause the gravest anxiety among states-



A PRIMITIVE SAWMILL

eight different tongues, as follows: the Bengali, spoken by 44,000,000; Hindi and Urdu, by 87,000,000; Tamil, by 16,000,000; Santali, by 2,000,000; Marathi, by 18,000,000; Burmese, by 8,000,000.

Our literature is being widely scattered. We are finding that small pamphlets can be readily sold. A young native convert sold seven hundred copies of a little Hindustani booklet on present truth in one month. So the advent message is going. Our printing-office at Karmatar is inadequate to the work. Another press and more help are needed.

Aside from our efforts in these tongues some are devoting themselves to work in the English language. It is estimated that there are five million natives of India who can speak the English language, and year by year the number is increasing. In large cities the rising generation is fast getting hold of it.

Is not this an evidence that God is opening the door for the entrance of his

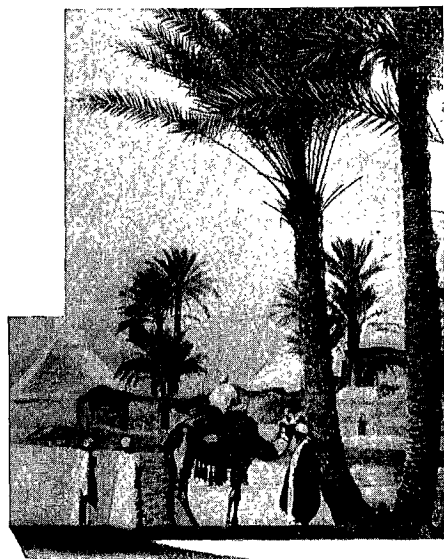
The Levant

GREECE
TURKEY
SYRIA
ARABIA
EGYPT

The Levant Union Mission

WHAT a wealth of historic associations cluster round the Mediterranean shores! Old Dr. Samuel Johnson said:—

"The grand object of all travel is to see the shores of the Mediterranean. On these shores were the four great empires of the world,—the Assyrian, the Per-



IN SIGHT OF THE PYRAMIDS

sian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages, have come to us from the shores of the Mediterranean."

The word Levant suggests the region of the sunrise, which, to old-time Europe, was the eastern Mediterranean. In the Levant union organization are grouped our missions in Greece, Turkey, Syria, and Egypt. Fifty millions of people live in these lands of the Bible story—Greeks, Turks, Armenians, Arabs, Syrians, Egyptians, Copts, and many others, among all of whom our work is beginning.

In 1889 a Greek shoemaker, who became a Seventh-day Adventist in California, returned to his former home in Constantinople to work at his trade and to sow seeds of gospel truth. Through this simple ministry, others received the light, among them a young Armenian theological student, Z. G. Baharian, who began to preach and to publish the message that had come to him.

Adventist believers are now located in Constantinople, Nicomedia, and in the provinces of Bithynia, Galatia, Pontus, Iconium, and Cilicia, where Paul and other New Testament missionaries once labored. Again and again our Armenian workers have been driven about or imprisoned, even as apostolic missionaries were; but God has delivered them, and the work has increased.

Our Armenian, English, and German missionaries are located in Constantinople, Smyrna, Athens, Beirut, Jaffa, Jerusalem, and Cairo.

Eastward in this field our work has reached the region of Damascus and the Euphrates Valley, and representatives of the remnant of the ancient Assyrian nation have received the faith. Southward our outpost is Luxor, on the Nile, by the ruins of the ancient temple of Karnak,

many being unable to read, only the simplest lessons can be grasped by them.

My interpreter and myself were seated each on a *minder* (the cushion placed on the floor of a Turkish house, which serves in the place of a chair) at one end of a room, with a low table about eighteen inches high before us. Upon this were placed a lamp and a large ancient Armenian Bible. At each side of the room, and across the center, *minders* were laid, which were occupied by the Armenian villagers.

Though this village is but about forty-



A MISSIONARY AND HIS ARMENIAN HELPERS

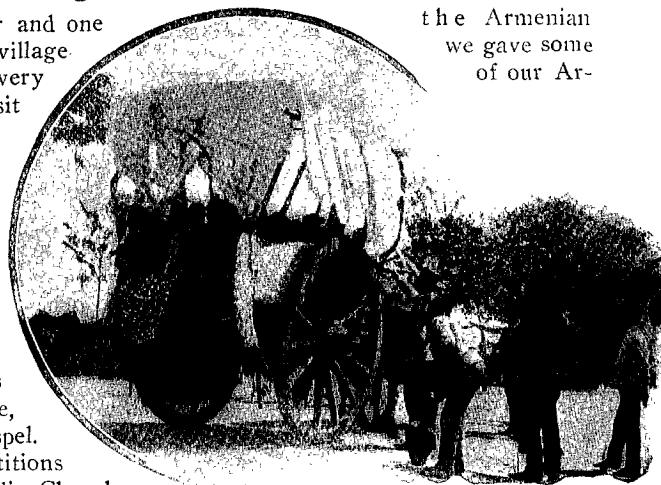
though it is said that our publications are known among many villages, from Alexandria to Assouan. The languages thus far represented are the Turkish, Armenian, Greek, Syrian, Arabic, and Coptic.

In a Typical Armenian Village

WE have only one brother and one sister in the faith in this village of Laleders. These were very anxious that I should visit them, and speak to some of the village people. Last evening between sixty and seventy persons gathered to talk, ask questions, and hear a lesson from the American who had come to their village. Through my faithful interpreter the Lord blessed as I opened to them the simple, practical truths of the gospel. Buried in the dark superstitions of the old Gregorian Catholic Church,

five miles from Constantinople, the people, in common with many other villagers within a short radius from Constantinople, seem nearly as far removed from the world of affairs as they would be if the desert of Sahara intervened. Villages of two and three thousand inhabitants have no postal service.

To all who could read the Armenian we gave some of our Ar-



GOING TO THE FAIR IN SPAIN



A WALDENSIAN FAMILY

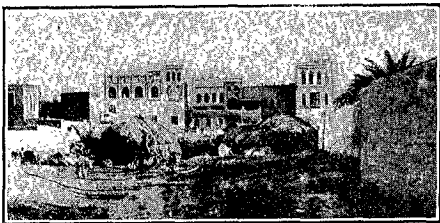
menian tracts. There are hundreds of these places, which have never been entered by Protestants, to which we long to send workers. Of course progressive work in any place is liable to be interfered with by the government, but with care one can go ahead even under difficulties.

C. D. AcMoody.

Constantinople.

In Catholic Europe

HUNDREDS of Catholics in Europe are every year obeying the call of this message to forsake papal tradition, and keep "the commandments of God, and the faith of Jesus." While naturally our work has spread more rapidly in Prot-



THE SULTAN'S PALACES, ADEN

cities of Barcelona and Valencia, where public services are well attended in spite of priestly opposition. "Do you preach Jesus in this house?" earnestly inquired one Catholic lady, seeking for light. A colporteur, arrested while distributing tracts, gave one to the chief of police. After reading it, the chief said: "For my part, I am ready to give this man his liberty, and let him go on selling these tracts." Our workers, who have entered but four or five of the forty-nine provinces, call earnestly for more preachers, teachers, and colporteurs.

In Italy this clear-cut Protestant message is being preached in Rome itself, almost within the shadow of the Vatican; also in Naples and the south, and in Turin, Genoa, and the Waldensian valleys of the north. In one village, near Turin, where our workers opened meet-



MINISTERS OF THE GOSPEL IN FRANCE

conference wrote: "As the persecution of the early Christians could not hinder the spread of Christianity through the Roman empire, so in our experience in Nürnberg and the churches of Bavaria, persecution was not able to stay the progress of truth. Last year we had



A FAMILIAR SIGHT IN LISBON

two hundred seventy additions in the conference."

In little Switzerland nearly a thousand believers are living and preaching the message; and we have churches in Brussels, Antwerp, Paris, Nimes, and other centers of the French and Flemish Catholic countries.

Amid police restriction and ecclesiastical censorship our workers are finding ways of carrying the blazing light of truth into Austria. The latest move in that country is to send a missionary into the province of Croatia, where millions have never heard the pure gospel.

The Lord is visiting the Catholics with the gospel message of his soon coming.

The Jerusalem Sanitarium

The natural-cure method of treating disease is not as popular here as in Europe. However, when people fail to secure relief by the method of drug medication, they turn to the *moye hakim*, or water-doctor, who is known far and wide in the city. Our patronage comes from Russians, Arabs, Mohammedans, Greeks, Italians, French, Africans, Austrians, Hungarians, Jews, Spaniards, Germans, and English,—in short, from most of the nationalities represented here.

LUDWIG KRUG.



A COMPANY OF CHRISTIAN BELIEVERS IN ASIA MINOR

estant Europe (as in Great Britain, Germany, and the Scandinavian countries), the Lord is blessing our missionaries in the darkest Catholic regions. Here is a brief survey of Catholic Europe:—

In Portugal, where it seemed most difficult to get a foothold, are now two mission stations,—at Lisbon and Oporto,—and baptisms of believers are reported even amid the political upheavals.

In Spain, baptisms are reported in the

ings, the priest had the alarm bell rung to warn all the people against the Adventist preachers. Believers have been baptized in that village since then.

Until little more than a year ago, religious liberty was denied in Bavaria, South Germany, and our people had sometimes to meet in secret, and were often arrested and fined for attending religious gatherings. Still they persevered, and the work grew. Then, on April 19, 1907, the hearts of our brethren were made glad by the publication of the following decree:—

"His Royal Highness, Prince Luitpold, regent of the kingdom of Bavaria, has graciously granted that the Seventh-day Adventists be permitted to freely perform their religious services in Bavaria."

Recently the annual meeting of the South German Conference was held in the ancient city of Nürnberg, in Bavaria, with delegates from thirty-three companies of believers. The president of the



A GREEK PEASANT FAMILY

RUSSIA and SIBERIA



The Russian Empire

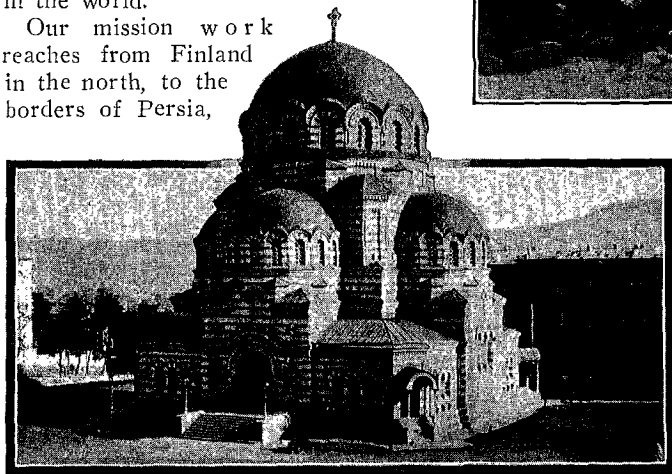
HUTCHINSON'S "History of the World" says:—

"One of the most remarkable developments in the history of the nineteenth century is the sudden advance of Russia in European and Asiatic influence."

Its area stretches out over more than one seventh of the total land surface of the globe. About fifty distinct nationalities are gathered within its borders, and work for all of its one hundred thirty millions requires the use of about forty leading languages, besides many dialects.

In educational and industrial development, Russia has made marvelous strides, while the progress toward constitutional forms of government has awakened new hopes in the hearts of the people. Many thousands from European Russia are emigrating to Siberia. The railways projected into Siberia have opened up some of the finest agricultural country in the world.

Our mission work reaches from Finland in the north, to the borders of Persia,



A RUSSIAN CHURCH

and from the Baltic provinces in the west into Siberia on the east. Riga, on the Baltic, is the headquarters of our Russian Union Conference.

Progress Amid Trial

"You need not pray; your God will not hear you." These were the scoffing words oft repeated by the keeper of a Crimean jail to our first missionaries sent to Russia in 1886. Almost immediately they had landed in jail, accused of preaching heresy. In the old Russia this was a charge equivalent to a sentence to Siberia, and the jailer assured them that this was the road they would soon be marching over. But when, after forty days, by intervention of the United States

minister, orders for the release of our two brethren were wired from St. Petersburg, the jailer, who himself delivered

mer days, "often escaped death only through the use of the rustic costume of the Russians. Under such circumstances," he says, "the Lord has blessed the work, and spread the truth through the whole of European Russia, and now the message has advanced even into Siberia, and on to the Chinese frontier."



GROUP OF RUSSIAN BELIEVERS

the message, said, "Your God has heard you."

In the years that followed, the message spread far and wide in Russia. Often the workers were imprisoned; the believers were exiled. Others took joyfully the

spoiling of their goods to pay fines levied for attending sectarian meetings. "Brother John Perk and others," says Elder H. J. Loeb sack, writing of the for-

Then in 1905 came the new policy in Russia; and a modified degree of religious liberty, amounting to a wholesale deliverance, was proclaimed throughout the empire. In the next year, soon after an address signed by the officers of our conferences and mission fields in Russia had been presented to the czar, the Russian minister of the interior, M. Stolypin, issued a decree specifically granting religious liberty to the Seventh-day Adventists.

Last year, just twenty-one years from the time when our work began in Russia, delegates assembled in union conference at Riga sent the following greeting to America:—

"Psalm 133, Greeting. We rejoice that during the last twenty-one years, Almighty God has so blessed the humble efforts of his children in this vast empire, with its one hundred forty millions of people, speaking one hundred languages, that it is now possible to organize a union conference, the union composed of three conferences and three mission fields, with a membership of twenty-five hundred.

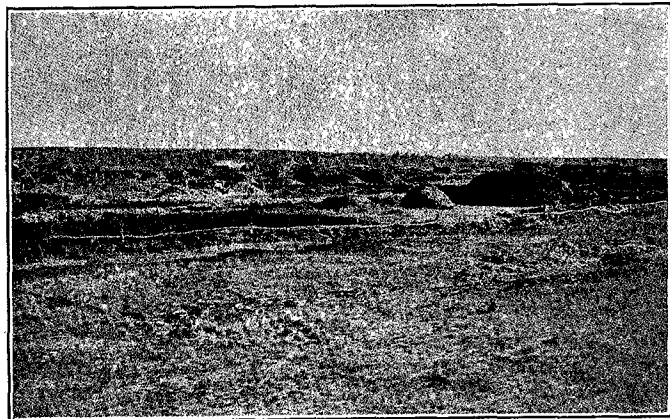
"We heartily thank the brethren in America and throughout the world for their generous aid and sympathy in former years, when we suffered persecution and imprisonment and banishment."



A DROSKY

Tribes of the Caucasus

It is probable that nowhere else in all the world are there so many different races, speaking such a variety of languages, as we find within the territory of our Caucasian Conference. Indeed, the Persians have dubbed this "the Mountain of Tongues." Such peoples they are, too — these hardy mountaineers,



RUSSIAN VILLAGE

who resisted the Russian arms for nearly a century. Some say that there are no fewer than one hundred fifty peoples scattered among the 11,759,600 inhabitants of these regions, and that as many as seventy languages are represented by them.

These are the Georgians and the Circassians, famed for their personal beauty; the isolated, half-savage Svans, or Svanithians, who, although they number only fourteen thousand, yet, aided by the almost inaccessible glacier-crowned ridges that surround the Upper Ingur Valley, have successfully withstood every attempt Russia has made to collect taxes from them; the hardy Lesghians, "one of the finest races in Caucasia;" the Armenians; the Kurds; the Mingrelians. These and many other nationalities are to be found here.

Then, too, we are not to forget the Russians and the Germans, whose influence will help us to gain access to these various peoples; nor should we omit the Kalmucks, through whose steppes we passed on our way down from Saratof. The Kalmucks have strong Mongolian features. Many of them are large land-owners, and wealthy stock-raisers. One of our brethren has been holding Bible readings with an educated Kalmuck, who hears the message gladly, and spreads it among his fellow countrymen wherever he has opportunity. G. DAIL.

Alexandrodar, Transcaucasus.

How Liberty Was Proclaimed

ELDER H. J. LOESACK, of South Russia, tells how the glad news of the granting of religious liberty was carried through that empire:—

"It caused universal rejoicing. For three days the telegraphic message assuring religious liberty to one hundred twenty-five million people in Russia was duplicated and communicated to the people. Pastors of all churches, without reference to their nationality or their creed, read the message to their congregations,

and civil officers proclaimed the glad news from the rostrum and from the stump. This act was hailed as a greater boon than the granting of freedom to the serfs by Alexander II, in the year 1861.

"The news went before us into the colonies on the Volga, so that, where we formerly had to baptize by night, and hold our meetings behind barred doors and closed windows, we now assemble freely in the open air, as many as five hundred witnessing our baptismal scenes — and that without any disturbance.

"We have had similar experiences among the Cossacks. The proclamation of freedom of conscience was read in the various Cossack villages. Where, in former times, our workers had to enter the Cossack villages in the national costume, that they might not be detected and put in prison; and where they had to sleep by day, and work by night, with the room so protected that no glare of light might escape to the outside, — where all this was necessary a few years ago, we were able to hold our meetings in broad daylight, with open doors and windows; and no one disturbed us. There were various beliefs represented in the gathering. — Orthodox Greek Catholics, Old Believers, Baptists, and six or seven Gipsies, who had never heard a sermon in their lives, — and neither priest nor



MISSIONARIES AND COSSACKS

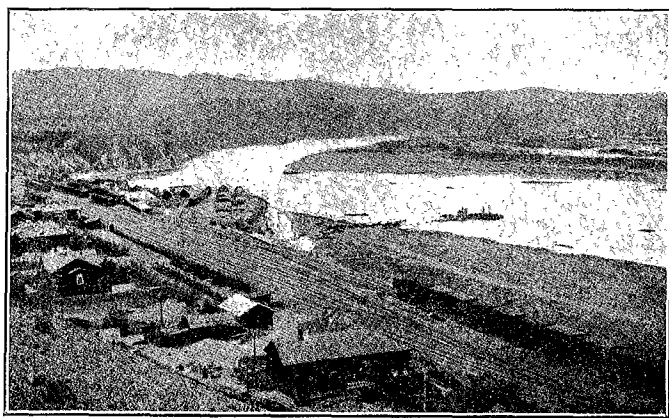
policeman attempted to disturb us. This has been so among the Cossacks since the promulgation of the czar's manifesto granting to all his subjects full liberty of conscience. We thank God for the freedom he has given us. Let all remember Russia in their prayers."

At the Foot of Mt. Ararat

ONE of our missionaries, Dr. V. Pampaian, recently had a stirring experience in a village near Erivan, at the foot of Ararat, the mountain on which Noah's ark rested after the flood. While calling at a house, a mob gathered outside. He writes:—

"After committing ourselves to the Lord's care by prayer, I left. The young man who had accompanied me said he would not go out on the street with me. He thought they would not dare to touch me, as I am an American citizen.

"Alone, I stepped out in the street into the midst of the mob. But I had no fear, knowing that they that were with me were more than these. I walked along through their abuses and blasphemies. Soon their angry words began to be accompanied with stones and mud. Hundreds of stones came down like hail,



A TOWN IN SIBERIA

while the bystanders were encouraging them, crying, 'Kill him! Kill the dog!' Though many stones hit me, yet they felt as rubber balls. In this manner they continued till I reached the house. When I went in, they stoned the door, calling me out. We wanted to send for the *gandar*, but there was no man in the house who dared to go out. Although the uproar had spread all over the town, yet no one came to our help. Finally, seeing no other way to get rid of the mob, my landlord, an old man, went out with a revolver in his hand, to frighten them. Thus he succeeded in getting them away."

After a renewal of the fierce opposition next day, Dr. Pampaian was constrained to leave the place, the chief magistrate saying he could not repress the prejudices of his "wild people." Some believers were left behind, however, to let their light shine until further evangelistic work can be done there.

"SYDNEY SMITH said that for purposes of impression, *repetition* is the only figure of speech worth a farthing."



Medical Missionary Work

THE gospel of God's saving grace pertains to the health of the body as well as to the regeneration of the soul. Jesus was the world's model preacher. Of him it is recorded that he "went about doing good, and healing all that were oppressed of the devil." From this it is plain that the work of the church must have reference to physical health as well as to moral character. Believing this, Seventh-day Adventists have given much attention to securing and maintaining good health, involving the questions of eating, drinking, rest, exercise, clothing, and the use of natural and rational remedies for the healing of disease. This has led to the development of a system of health work which has extended to all parts of the world.

While the essential principles upon

ing of the sick. This institution was located at Battle Creek, Mich., and was given the name Health Reform Institute. At first it was small, and was provided with only meager facilities. But the principles proved effective, and excellent success attended the effort. Calls came from other places for the establishment of similar health institutions. In the far West, among the vine-clad hills of St. Helena, Cal., the Rural Health Retreat was opened in 1879. Other institutions followed in more rapid succession, so that in 1897 there were six in the United States, and six in other lands. In 1900 the number had increased to seventeen in the United States, and thirteen in other countries. These institu-

ment-rooms are located in the business parts of cities, while the sanitariums are usually situated in attractive rural places easily accessible to the city. Connected with these various enterprises are more than one hundred physicians and over fifteen hundred nurses and helpers.

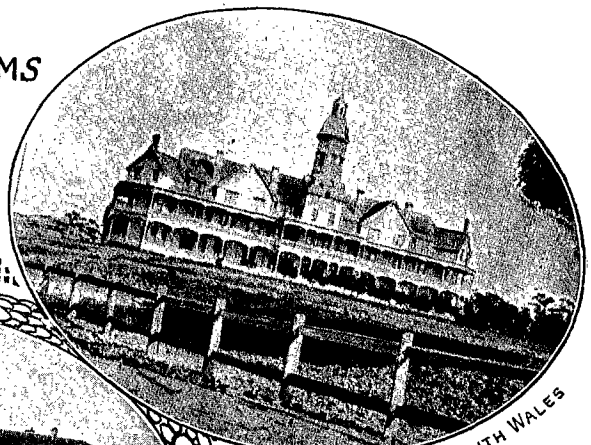
In addition to these medical institutions, hygienic dining-rooms are being operated in many cities, the primary object of which is to awaken an interest in the subject of health by providing a dietary free from stimulants, condiments, and all other injurious articles and combinations served in the ordinary restaurant.

Besides these organized agencies there are many isolated workers who are deeply interested in this medical missionary work, and who are constantly endeavoring to make the light they have

A GROUP of SANITARiums



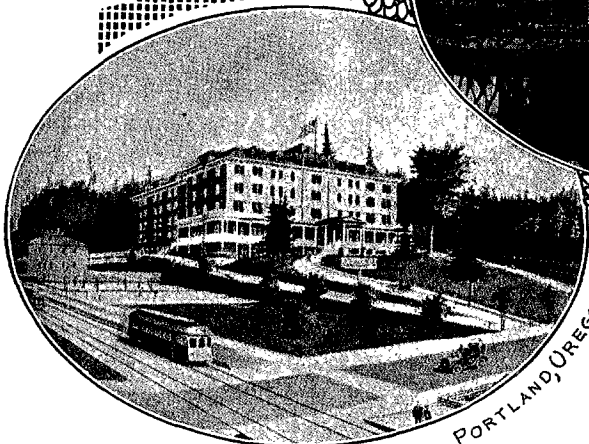
ROSTREVOR, IRELAND



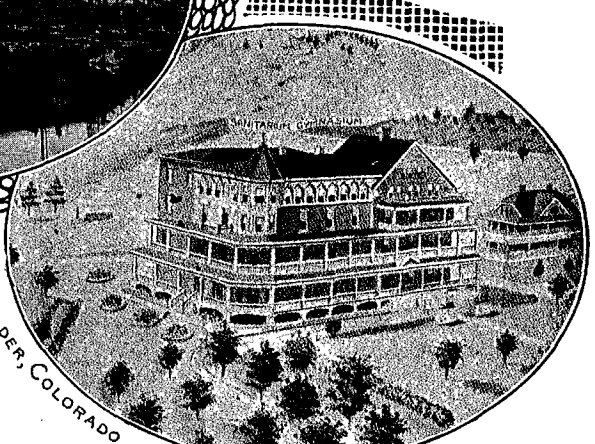
WAHROONGA, NEW SOUTH WALES



FRIEDENSAU,
GERMANY



PORTLAND, OREGON



BOULDER, COLORADO

which this system is based were discerned and advocated by the pioneers in this denomination, it was not until 1866 that an institution was established for demonstrating fully their efficiency in the heal-

tions are now all known as medical sanitariums. Besides these larger institutions, there are many smaller ones, designated as treatment-rooms, but doing the same kind of work. These treat-

a blessing to those around them. In short, the entire denomination stands for temperance in all things. The use of intoxicating liquors or tobacco constitutes a sufficient cause for church discipline.



WASHINGTON, D. C.



ST. HELENA, CAL.



NASHVILLE, TENN.

Nearly all discard tea, coffee, and all stimulants and narcotics, and a very large proportion use little or no flesh foods.

The official reports for 1907 show that there are forty-seven sanitariums, denominational and private, in America, distributed as follows: California leads with eight; New York has five; Massachusetts, Colorado, and Washington each has three; Illinois, Minnesota, Ohio, and Tennessee each has two; and Arizona, Canada, Idaho, South Dakota, Texas, Arkansas, Georgia, Iowa, Kansas, Wisconsin, Nebraska, Pennsylvania, Quebec, Oregon, Indiana, Maryland, and the District of Columbia each has one.

In other countries there are seventeen sanitariums owned and operated by the denomination. Of these Australia leads with three; South Africa, England, and Denmark each has two; and Scotland, Germany, Norway, Japan, Switzerland, Ireland, New Zealand, and India each has one.



CATERHAM, ENGLAND



KOBE, JAPAN

A remarkable feature of the advancement of the medical missionary cause is the rapid increase in the circulation of health periodicals, of which the principal ones published by the denomination are *Life and Health*, *English Good Health*, and *Australasian Good Health*.

The highest purpose of the medical missionary work we are doing is to bring people to the Lamb of God, that taketh away the sin of the world. Every true medical missionary among us has this as the primary and ultimate object of his efforts. There is an increasing desire among these workers to make the medical work what it should be indeed—the right arm of the gospel message for this time.

The work of healing the sick, and restoring the image of God in the soul being a part of the everlasting gospel, the close of which we are now witnessing, it

follows that every person who is looking for the return of the Master should, by precept and example, preach the entire gospel. When this becomes true, the message will have more power, and we shall soon see its consummation.

W. A. RUBLE, M. D.,
Secretary Medical Department.

The Place of Health Institutions in Gospel Work

THE commission to the Christian church is, "Go ye into all the world, and preach the gospel to every creature." Since the work and burden of the church should be to evangelize the world, why, we may ask, invest so much means in building up health institutions? An answer to this question is given in the familiar words of Scripture: "I wish above all things, that thou mayest prosper and be in health."

The Creator is interested in man's physical well-being. He desires that men and women should enjoy health. To express this wish, Christ spent a

great share of his time in healing bodily infirmities; and the church of Christ to be true to her

must obtain the air he breathes at first-hand, not at second-hand.

Healthful diet is next in importance to pure air. Nature designs that man should get his food, as well as the air he breathes, at first-hand, and not at second-hand. God placed man at the beginning in a garden, and surrounded him with trees pleasant to the sight and good for food. The simple products of the earth were given him. Second-hand food in the form of animal flesh, even at its best, is filled with waste products, if not with the actual products of disease, and is, therefore, not the best suited for imparting health.

Aside from pure air and proper diet, health depends upon perfect circulation of the fluid which conveys the properties from the air and the food to the tissues.

The rational method of treating disease consists in utilizing nature's remedies, and assisting the human organism in getting rid of disease-producing products. Massage and electricity are of value chiefly because they encourage tissue changes, and aid in the elimination of impurities.

Water, as a therapeutic agency, has been employed for ages. The ancient Hebrews, Egyptians, Greeks, Persians, and Romans all recognized its great value for use in both health and disease.



MUSSOORIE, INDIA



GLAND, SUISSE

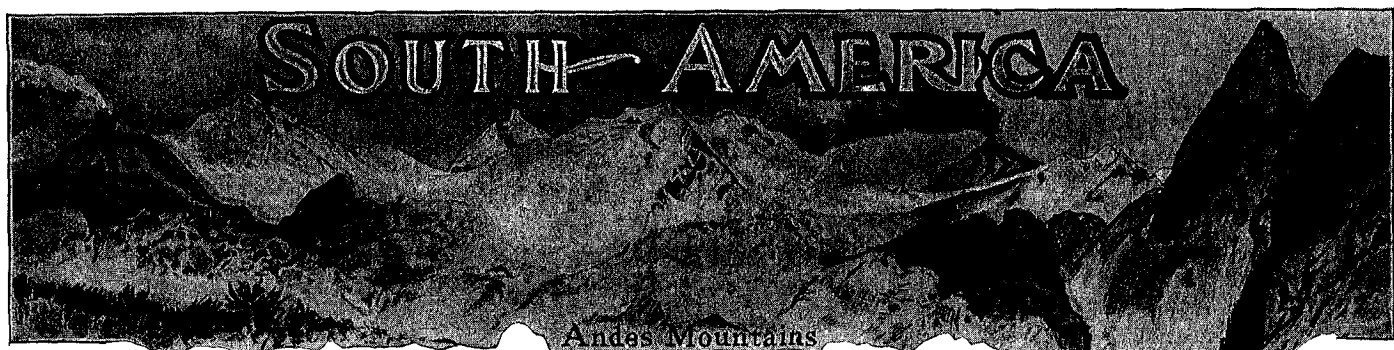
calling, can not do otherwise than show an interest in the sick and afflicted. Institutions

should be provided by the church of Christ where the sick can be placed under the care of skilled Christian physicians, and where they may be tenderly nursed back to health by Christian nurses, at the same time receiving instruction pertaining to the causes of disease. This is a work that can not be done in worldly institutions.

Diseases which were at one time considered incurable we now find readily disappear by merely supplying the patient with an abundant supply of one of God's choicest gifts—pure air. It has taken us a long time to learn that man

The aim of the gospel is to save from sin, or to bring men into harmony with, and obedience to, God's laws. The sanitarium idea is, therefore, in perfect harmony with the gospel commission, and with our Lord's purpose in establishing his church. The medical missionary work was established by our Lord himself; and the sanitarium that carries out the true sanitarium idea is following the example and the admonition of Him whose we are, and whom we serve.

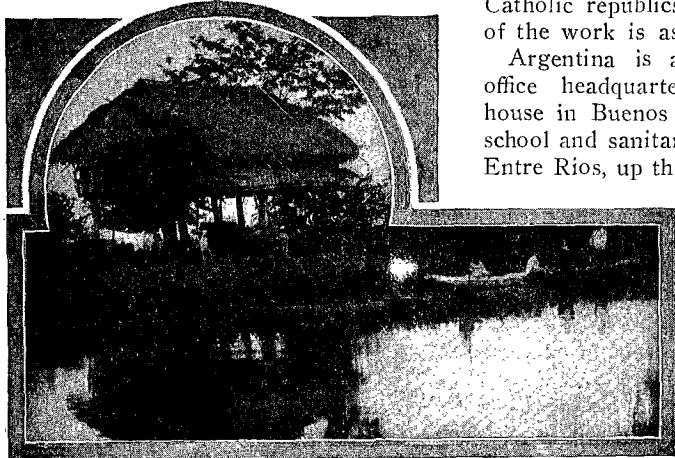
D. H. KRESS, M. D.



Andes Mountains

"The Neglected Continent"

So South America is called in our missionary literature. The current of missionary interest has seemed to run toward the Orient; and, until recent years,



COUNTRY SCENE NEAR GUAYAQUIL, ECUADOR

little has been done for our sister continent to the south.

Almost unnoticed by the general public in North America, great changes have been taking place in South America. Who, for instance, stops to think that of the five large cities of the western hemisphere, two are in South America? The order by population is as follows: New York, Chicago, Philadelphia, Buenos Aires, Rio de Janeiro.

Buenos Aires, the capital of Argentina, is a city claiming a population numbering nearly a million and a quarter. The city has every modern improvement, its avenues and boulevards reminding one of Paris. Considering that the whole state of Argentina has less than five million population, it can be seen that the country itself must be rich in resources in order to maintain such an entry port as Buenos Aires.

Rio de Janeiro, the metropolis of Brazil, has passed the million mark in population. Brazil itself has an area about the same as the United States, with a population of twenty-two million. A thousand miles up the River Amazon is the city of Manaus, with electric lights, miles of electric railway, and a thriving trade.

Every shipping line running from Europe to South America carries a large list of emigrants seeking homes in Brazil, in the valley of the River Plate, and in Chile. South America is developing rapidly; and now is the time to carry the light of the gospel through these lands where multitudes are shaking off the shackles of Romanism.

Our Work in South America

ABOUT three thousand Seventh-day Adventist believers in South America are working loyally to spread the light of the advent message through those Catholic republics. The general outline of the work is as follows:—

Argentina is a conference, with its office headquarters and a publishing house in Buenos Aires, and a training-school and sanitarium in the province of Entre Rios, up the Paraná River.

Uruguay and Paraguay are growing mission fields.

Bolivia is a mission field, newly entered.

Chile is an organized conference, with a printing-office and a training-school.

Peru and Ecuador are also promising mission fields.

Brazil is organized as two conferences and two mission fields, having two training-schools and a publishing house, the latter in a suburb of the growing city of Sao Paulo.

All these fields are grouped together in the South American Union Conference organization, the union headquarters being in the city of Buenos Aires.

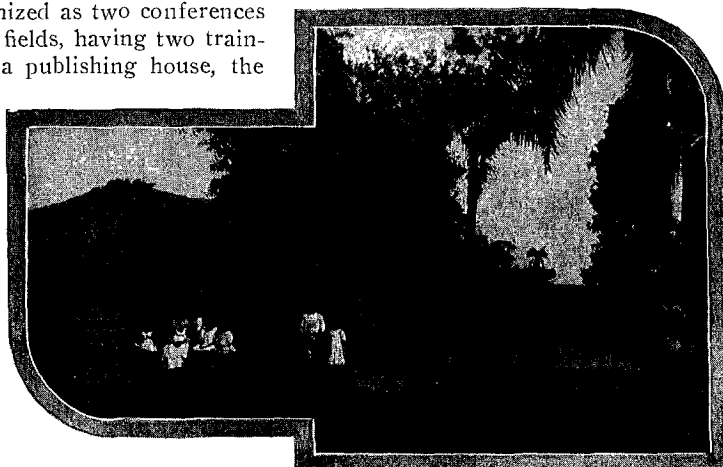
Notwithstanding the blighting influence of centuries of Catholicism and priestly rule, our missionaries find, wherever they go, many earnest hearts open to investigate Protestant truth, and some even longing to know the way of salvation through the faith of Jesus. Again and again we have heard Catholic lips asking us to come among them and teach them the truth of God. The crying need is more workers, and still more workers.

A Medical Missionary's Letter

I WISH our dear people in the States could see the crying need of this country for medical missionary work. Where nearly every State has its sanitarium in which the people can be well cared for, they forget that there are places where

thousands are suffering for lack of proper facilities to carry on this work. In these parts one may go from station to station, from country to country, and find thousands of people, and not a competent doctor or nurse; and many who have money to pay for care and treatment are dying for lack of them.

I have visited several of the hospitals in the larger cities, and it makes my heart ache to see the misery in these places, and the wretched care the poor people receive. I will tell you briefly of a case that came under my personal observation, as an example. A man suffering with stone in the bladder came to me for treatment. As I had no place to perform the necessary operation, I sent him to the German hospital in Buenos Aires. When he was examined, the physician said to an attendant: "Take this poor devil out, and put him in the ward, and



A COLONIST'S HOME

let him die." Another man in the hospital, who had money, heard of it, and told the doctor to perform an operation if necessary, at his expense. The operation was speedily performed; but instead



CHILEAN CHURCH-MEMBERS

of giving the man proper care, they sent him home before the wound was healed. He came to me before he went away, and we cared for him until it was safe for him to travel.

In the States I have treated such a case in a few days, and could do so here if we had room and the needed outfit. We are so crowded here, and have so little room, that it is impossible to have a surgical ward in proper shape. What would our sanitarium doctors think of making an abdominal operation in the dining-room of a private house? This is an occurrence not at all rare in our home; but imagine the work of cleaning and washing walls, disinfecting, etc., that it makes; and even with these precautions, there is danger. But under the circumstances it is the best we can do, and the Lord gives us success. But in addition to this work, we must look after the outside practise, be nurse, and give treatments. I often ride sixty miles in



GROUP OF ABORIGINAL INDIANS

people to us. One leading Catholic man, who has a son just entering the priesthood, said to me: "I do not see why it is that the *Sabatistas* [Sabbath-keepers]

need necessities about fifty dollars. The medical office and bath-room will need perhaps six hundred dollars. Rugs for the patients' rooms are a luxury we can hardly expect here, yet our brethren know their homes all have them. Silverware for the dining-room could be purchased more cheaply in America, as here such things are high. A good static electric machine would be a boon of highest worth to the work. This must doubtless come from the States. It should be a good machine of the new type, with X-ray tube and fluoroscope.

We might say much more about our needs, but this is not perhaps necessary. You will doubtless see from what I say that the work here is growing; and with a little help to start it, I am confident that it will be self-supporting.

I have worked hard to help this work along, but it is my greatest joy to do so. And so we labor on with good cheer. Pray that our strength fail not, and that God may go before us in the work.

R. H. HABENICHT.

Diamante, Entre Rios.



A COMPANY IN BRAZIL WHO HAVE ACCEPTED THE ADVENT MESSAGE

a wagon in one day, and many nights my only sleep is what I get by throwing myself down on some straw in the wagon-box while we go bumping over the ruts and ditches of these South American country roads. Not long since, there were sixteen days and nights that I was every day and every night on the road, and sometimes the whole night. So you see we are not having much time to play. Although the work is often hard, and days and nights are long, still comes the blessed thought that some, as in the case of the one leper healed among the ten, return to give God glory.

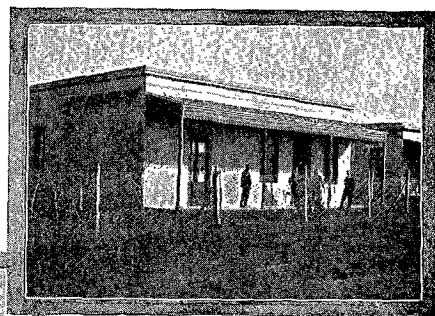
have to do the work that we ought to do." He then gave me fifty dollars for the new sanitarium enterprise. With such demands as we have for work, and with such opportunities to get the truth before classes we can reach in no other way, it seems to me that we shall be grossly negligent if we do not provide a place for the better carrying forward of this work.

Now we have determined to make our work more representative, and to do so we have planned to build a small sanitarium, and equip it as best we can, considering our limited means. Some are taking hold and helping nobly; but we are few, the work is large for us, and we do not yet know how it will turn out. One thing we know: the Lord is in the work, and he has the means somewhere among his people; and if they only know of the need, they will supply the necessary funds. Many eyes are upon us. Within the last few days three different Catholic priests have told me that they are watching our work in these lines, and that they are recommending their

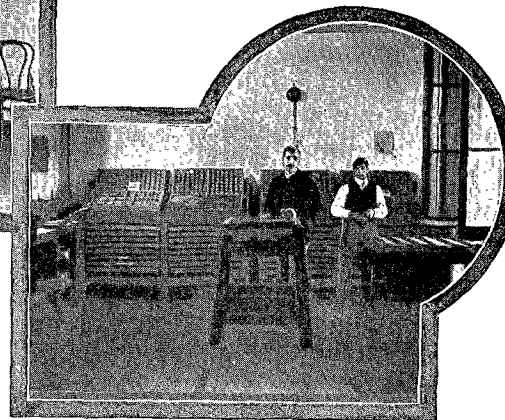


BUSINESS OFFICE

As to our special needs I might say much. We need everything that goes to make a sanitarium. We must have seven or eight thousand dollars to put up the building. The building must be furnished, each room needing for simple



ARGENTINA CONFERENCE BUILDING



PRINTING DEPARTMENT

MEXICO

A NEAR-BY REPUBLIC

Montezuma's Country

AMONG the sisterhood of republics of the Western hemisphere, Mexico, our nearest neighbor on the south, is one of the most interesting. From the days of Cortez, when he led his daring adventurers into the kingdom of Montezuma, and overthrew the government of the ancient Aztecs, down to the present generation, Mexico has been a country of international fame. The fabulous stories of its glittering mines of gold and silver have stirred the cupidity of two continents, and sharpened the greed of Shylocks for nearly four hundred years.

Governed for many generations by the court of Spain, Mexico has had her revolutions and national sorrows; but her struggles for liberty have at last placed her among the countries that have shaken off the yoke of foreign supremacy and repudiated the doctrine of "the divine right of kings," and she has taken her place among the splendid republics of the New World.

From the day when Cortez planted the flag of Spain in the heart of the kingdom of Montezuma, to the present time, Mexico has remained largely Catholic.

In the year 1895, according to the statistical report, there were to be found



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A WATER-CARRIER

that out of a population of more than thirteen millions, more than eleven millions can neither read nor write.

Splendid church edifices and gaudy priestly trappings have appealed to the vanity of the

uneducated populace, while dead formalism and church ceremonies have been substituted for a genuine work of grace in the heart. The Word of God has been hidden from the laity, and all the knowledge of God that many of these poor souls have is through the formal services of the Catholic Church, and what is taught them by the priest. Centuries of darkness have blinded the eyes of a great majority of the people, and paralyzed their spiritual eyesight.

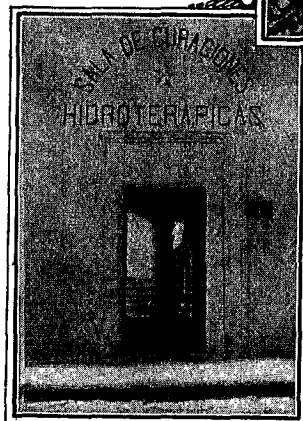
the laity. Protestant religious literature, written in the fear of God and in the love of souls, will do great good in Mexico. The Seventh-day Adventist people have already started a printing plant in the metropolis of the republic, in which they are printing a large amount of literature in the language of the people. This literature is sold from house to house, distributed freely wherever persons can be persuaded to

read, and is designed to teach the people concerning faith in Jesus Christ, the forgiveness of sin by repentance, and the promises of the Word of God.

In the city of Guadalajara, Mexico, we have established a medical mission where the poor can receive treatments at a nominal cost, or in cases of poverty, free of all charge. Many other medical institutions

ought to be opened up in this great republic, where the help that comes through a knowledge of the laws of life can be given to the people. It is impossible for the masses of the people ever to avail themselves of an institution far from their homes.

Mexico needs much; but there is none so able to help our sister republic, with her great population, to receive a knowledge of the true God as the Protestant churches in the United States of Amer-



MEDICAL MISSION



A MEXICAN NURSE



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A MEXICAN STREET SCENE

in the twenty-eight states of Mexico less than fifty thousand Protestants.

It is a sad commentary on the four hundred years of absolute control of the religion and education of a great people,

Mexico needs the Word of God. Nothing can help the people so much as the circulation of the written Word. Much good has been done by some of the strong missionary societies, especially the American Bible Society, in circulating Bibles among



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HOME LIFE IN MEXICO



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NATIVE FRUIT-SELLERS

ica. To the enlightenment of our near neighbor, all churches should bend their energies. If this is done, a few years will work wonders in the transformation of the hearts and lives of the people.

Encouraging Experiences

ONE of our canvassers was in Salina Cruz last year, and met a young Spaniard, talked the truth to him, and sold him some literature. I understand that he was with him not more than an hour or two. The canvasser went his way, and nothing was heard for some months, when the Spaniard sent for more literature, and said that about eighteen were keeping the Sabbath there. Dr. W. S. Swayze visited them, and reports a good company. The young Spaniard is a brick- or stone-mason, and works by day, but holds meetings every night with about twenty interested persons, who are leaving off their bad habits, and taking hold of the Sabbath and other truths.

A leper sent to me from a place in the state of San Luis Potosi promises to furnish a hall or room for preaching, if we will send the man to do the preaching. Another letter from a minister of forty-five years' experience says he never saw anything so clear as *El Mensajero* (the monthly paper printed in the Spanish language) on the prophecies. He wants to take an agency for the paper. Our little meeting-place is so full that we are thinking strongly of getting a larger place. The two brethren who are canvassing sell and take subscriptions amounting to about one hundred dollars apiece each month. We are trying to do all we can to satisfy the demands for books in Spanish, but expect that they will grow faster, and keep ahead of us. The evidence seems to show that the Lord has gone out before us in every direction.

G. W. CAVINESS.

Selling Literature

FOUR workers from California have recently gone to Mexico to engage in the sale of our literature in the Spanish language. Not being able to speak the Spanish, these workers were compelled to commit to memory a general statement concerning the books they proposed to sell, so that they might be able to make an intelligent statement to the people concerning the contents of the books. In writing of their experience, Brother H. H. Hall speaks as follows:—

"I have seen canvassing classes who thought it was hard to memorize an English canvass. How I wish they might have been with us as we struggled with this one in Spanish. But in the ten days we had practically mastered it, and were able to apply it to the Spanish book very intelligently.

"While learning the language, and getting familiar with the best methods of entering the Spanish homes, the English-speaking portions of the city will

be worked. Brethren Marchisio and Schulz, who have been doing colporteur work with the papers and tracts, will continue in that line for the present. They have gone out on a trip that will probably last six months.

"Just before I left, Brother A. G. Nelson, of New Mexico, sent in a list of over fifty subscriptions for *El Mensajero* the Spanish paper, which had been taken in connection with his other work in a week's time. This makes something over six hundred subscrip-

tions he has sent in this year. The record for another colporteur was over one thousand subscriptions in a year. Brother Bowers, who is working near Ma-

Seventh-day Adventists believe in the deity, the divinity, and the pre-existence of Christ.

Seventh-day Adventists believe in salvation from sin through faith in the merits and atoning work of Christ,—righteousness by faith,—the original Protestant doctrine.

Seventh-day Adventists believe in conversion, or a new birth, by the operation of the Spirit, and that only regenerated persons can be admitted to the kingdom of God.

Seventh-day Adventists believe that life and immortality were brought to light through the gospel, and that, therefore, man is not immortal by nature.

Seventh-day Adventists believe in the perpetual obligation to obey the law of God as it reads, but that this can be done only by grace through faith.

Seventh-day Adventists believe in a literal resurrection from the dead, and that rewards and punishments are bestowed at the time of the general judgment.

Seventh-day Adventists believe that the best method for the support of the gospel is that which God himself has established, and they have, therefore, adopted the tithing system for raising means with which to carry forward their work.

Seventh-day Adventists believe that immersion is the Scriptural method of baptism, and they govern their practise accordingly.

Seventh-day Adventists believe in the separation of church and state, and in granting to every man freedom to believe or not to believe, to worship or not to worship, according to his own choice.

Seventh-day Adventists believe in Christian education; and in order to provide for the young people of the denomination suitable intellectual training, they have established educational institutions covering the whole course, from the primary grade to the completed college curriculum.

Seventh-day Adventists believe in and practise temperance in the strictest sense, and are in favor of proper legislation prohibiting the manufacture and sale of intoxicating liquors.

Seventh-day Adventists believe that Christ will return to this earth according to his promise, and that he is now "near, even at the doors;" but they do not set any definite time for his appearing.

Seventh-day Adventists believe that the divine commission to go into all the world and preach the gospel to every creature is still in full force.

THE NIAGARA OF MEXICO



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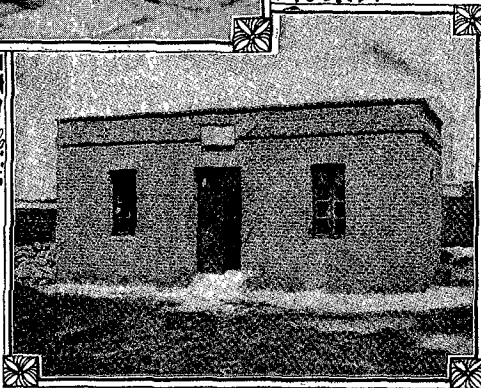


zatlan, on the Pacific coast, has sold books during the past three months to the amount of four hundred ten dollars Mexican." Thus is the light of the gospel being caused to shine upon those in the darkness of superstition.

A Statement of Belief.

INQUIRY is often made whether Seventh-day Adventists are evangelical in their doctrine. The most satisfactory reply to this question will be a brief statement concerning their belief:—

Seventh-day Adventists believe in the inspiration and divine authority of the Word of God, and that the Bible is a sufficient rule of faith and practise.



THE PRINTING-OFFICE AT TACUBAYA

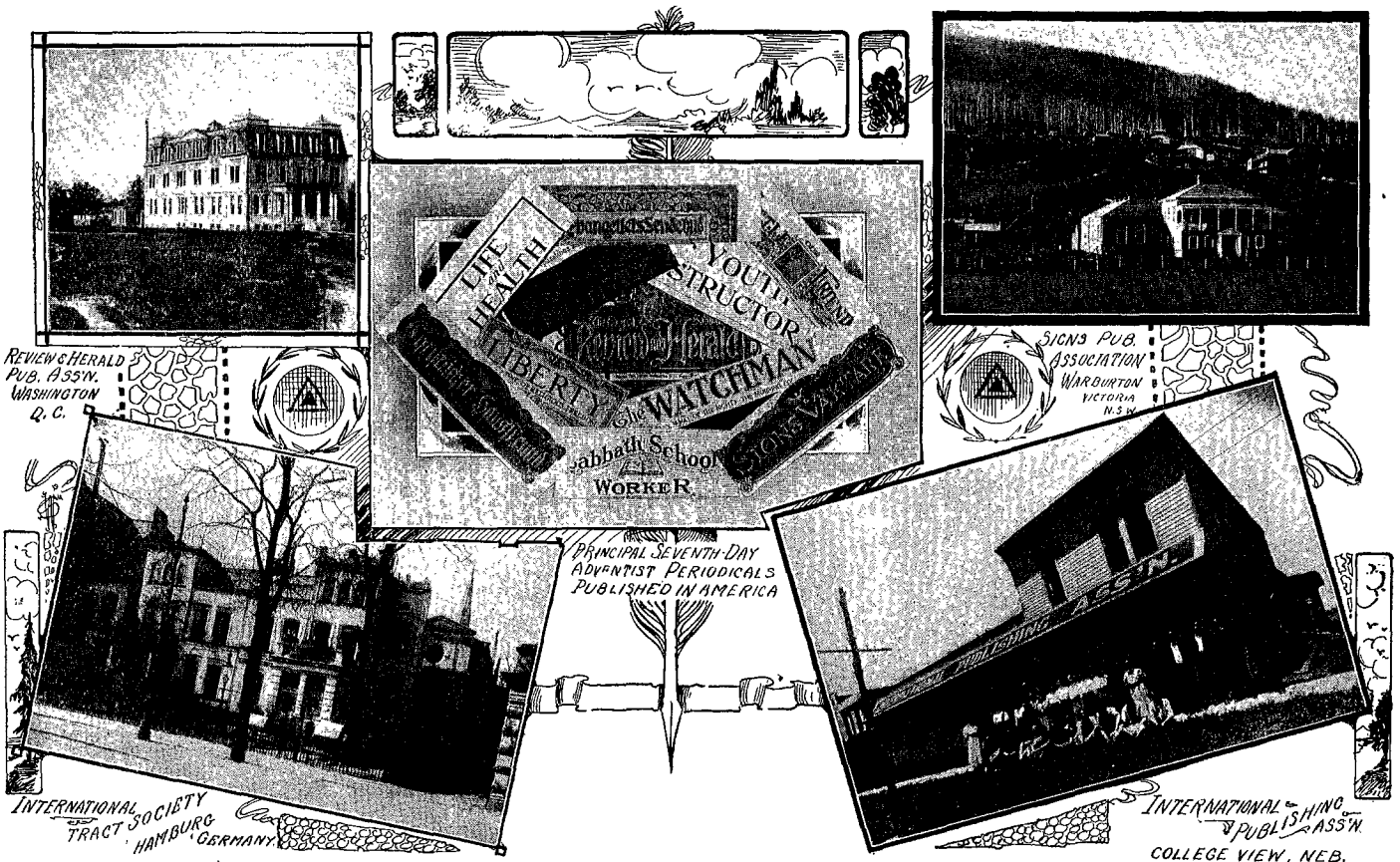
MISSIONARY LITERATURE

One Million Dollars' Worth of Gospel Literature a Year

THE history of the rise and progress of the Seventh-day Adventist publishing work is in many respects a remarkable story. Since the publishing of the first tract in 1846, it has grown steadily, under the prospering hand of God, until the total value of the output in all their publishing houses during the year 1907 was \$1,035,565.62. The first periodical

gali, Bohemian, Bulgarian, Burmese, Cantonese, Danish-Norwegian, Dutch, English, Estonian, Fijian, Finnish, French, German, Greek, Hawaiian, Hebrew, Hindi, Hungarian, Icelandic, Italian, Japanese, Kafir, Laplandish, Lettonian, Livonian, Malay, Mandarin, Manganja, Maori, Polish, Portuguese, Rarotongan, Rumanian, Russian, Samoan, Santali, Servian, Sesuto, Slavonian, Spanish, Swahili, Swedish, Tahitian, Tamil, Tongan, Turkish-Armenian,

note carefully the following figures, showing the expansion of the work for the past seven years. The total sale of publications during the year 1901 amounted to about \$300,000, or an amount equal to the total sale of publications during the first thirty-seven years. During 1902 the sales were \$430,027.71; in 1903, \$477,714.98; in 1904, \$436,600.68; in 1905, \$547,067.03; in 1906, \$824,027.69; in 1907, \$1,035,565.62. The record for 1908 is yet to be made;



was published in July, 1849, and the first subscription book was issued by the Review and Herald Publishing Association in 1882.

During the past sixty years, since issuing the first tract, the publishing work has been one of the great pioneer means in carrying the gospel around the world to nearly every nation. There are now twenty-two Seventh-day Adventist publishing houses, in which are employed between four and five hundred persons, devoting their entire time to the production of gospel literature.

According to the latest statistics, these now have 697 tracts, containing 8,042 pages; 109 periodicals; 174 pamphlets, containing 15,212 pages; and 215 bound books, containing 69,167 pages.

These publications are printed in fifty-four languages; namely, Amoy dialect, Arabic, Armenian-Greek, Basuto, Ben-

Urdu, Welsh, Yiddish, and the Zulu.

There are now more than twelve hundred persons devoting their entire time to the sale of large books. About the same number are giving all their time to the sale of periodicals, and there are over three thousand workers who devote part time to working with the periodicals and small books. These, together with thousands of others who are not classed as salesmen, but who circulate a large amount of literature, keep the publishing houses busy, and render these institutions self-supporting. During the period of about thirty-seven years from the time the first tract was published in 1845, until the beginning of the subscription-book work in 1882, the total sale of publications amounted to \$300,000.

As an illustration of how rapidly this work is increasing, as it works its way among the many nations of the world,

but up to the time of this report, we can state that the sale of literature this year shows a substantial gain over last year, in spite of the peculiar conditions brought about by storms, droughts, panics, and political disturbances.

The power of the gospel is the only power which can withstand the vicissitudes of this sin-cursed earth. It is the glory of the gospel that it blooms in the desert, and prospers when beset by the storms of this world.

Literature as a Pioneer in Establishing Modern Missions

ROBERT MORRISON, the pioneer missionary to the Chinese, realizing the power of the Scriptures in all mission work, devoted himself untiringly for twenty-five years to the translation of

the Bible into the Chinese language and to the stupendous undertaking of making a Chinese dictionary. His translation, which was the first Bible given to the Chinese, was first issued in fifteen volumes, at a cost of seventy-five thousand dollars. This patient work by Morrison became the foundation of all succeeding missionary effort in China.

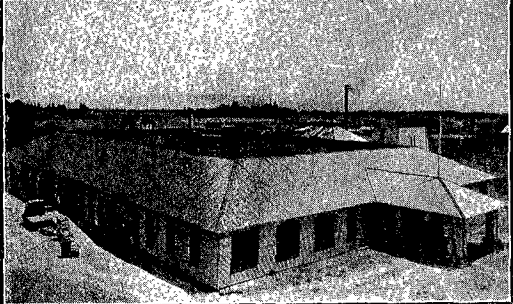
In opening the mission work in Burma, Adoniram Judson devoted many years

his own grammar and dictionary, and then translate the Scriptures.

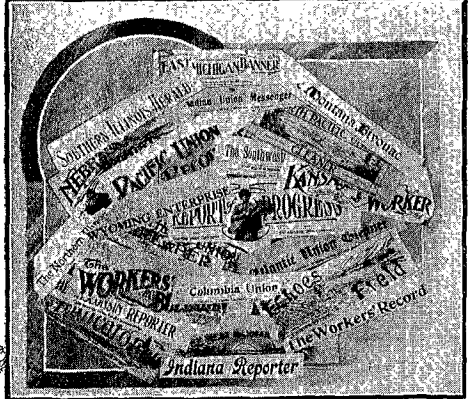
His work progressed slowly at first; but when he could place the Scriptures in the hands of the natives, and teach them to read, they more readily accepted the gospel, and many whole islands renounced heathenism, and accepted the gospel of Jesus Christ.

Literature, and especially the Bible, has lost none of its power since the days

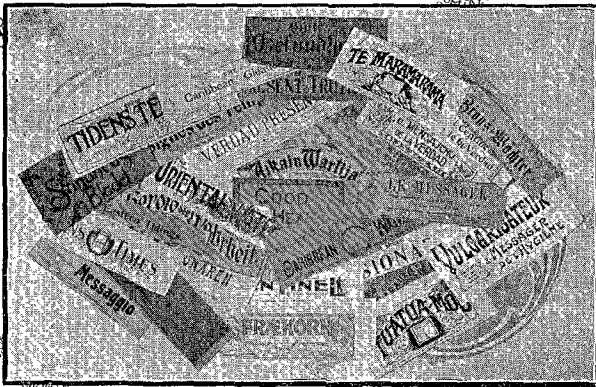
Christian youth, who flocked to the university at Wittenberg in response to the rallying gospel call of justification by faith, he saw in them a power which could carry the gospel to all the countries of Europe, if that gospel could only be multiplied by the printing-press so as to be placed in their hands for general distribution. Therefore, Luther translated the Scriptures from the dead languages, which could be read only by the



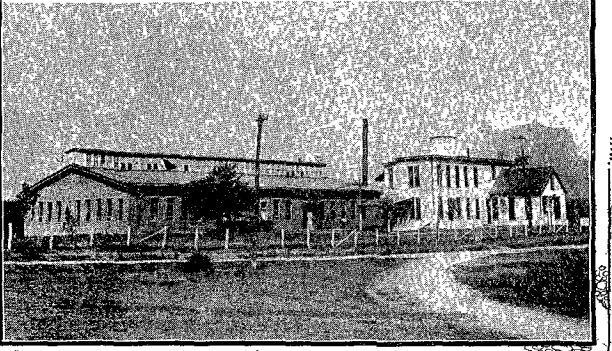
PACIFIC PRESS PUBLISHING COMPANY
MOUNTAIN VIEW, CALIFORNIA



S.D.A. CONFERENCE PERIODICALS, ISSUED IN AMERICA



S.D.A. PERIODICALS PUBLISHED OUTSIDE OF AMERICA



SOUTHERN PUBLISHING ASSOCIATION
NASHVILLE, TENN.

to the translation of the Scriptures into the Burmese, translated several valuable books, and wrote many tracts. The natives were so desirous of learning from the Scriptures and tracts which Judson had prepared, that some of them, he says, came two or three months' journey from the borders of Siam and China to inquire after the books, saying, "Sir, we have seen a writing that tells about an eternal God. Are you the man who gives away such writing? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus was little known, and asked, "Are you the Jesus Christ man? Give us a writing that tells about Jesus Christ."

When John Williams, the pioneer missionary among the islands of the Pacific, entered upon his life-work, which was to be devoted to giving the gospel to the natives of the islands, who were all heathen, he realized that they must have the Scriptures. Few men have issued literature under greater difficulties, as the islanders had no written language. It was necessary, therefore, for Mr. Williams to learn the spoken language, reduce it to writing, make

of these pioneer missionaries. The printing-press is becoming more and more the great agency by which the gospel message is being carried to all parts of the world.

The Power of the Printing-Press in the Reformation of the Sixteenth Century

THE publishing work is one of God's most universal and powerful agencies for spreading the gospel during the last generation. The printing-press has come to the world in fulfilment of the words of the prophet, "Many shall run to and fro, and knowledge shall be increased." It was first recognized as a factor by the Reformers of the sixteenth century.

As Luther stood before the stalwart

educated few, into the tongue of the common people, in order that they might be read by all. He and Melancthon also published between four and five hundred tracts and pamphlets. This literature in the hands of the students from the more progressive evangelical schools, like Wittenberg, soon became a power which enabled the gospel to gain a foothold in every country of Europe, and accomplished more than all other agencies combined in making possible the great Reformation of the sixteenth century.

Luther's Ink-Bottle

It is said that, on a certain occasion when Satan appeared to Luther, and endeavored to crush him under discouragements, Luther drove Satan from the room by hurling an ink-bottle at him.

At first thought it might appear that the throwing of the ink-bottle was a weak and almost childish thing to do; but the fact is that the ink-bottle was at that time, and has been ever since, the most formidable weapon that has ever been used against the great adversary. The printing-press has for centuries been hurling ink-bottles at the many fortifications which Satan has erected in this world, and clearing the highway for the coming of the Lord.



PUBLISHING HOUSE IN ENGLAND



BETWEEN TWO CONTINENTS THE WEST INDIES



The Islands of the West

FROM the days when Europe heard the startling news that Columbus had discovered a new world, till the present, the West Indies have exercised a charm over the minds of foreigners scarcely equaled by any other territory. For many years the imaginations of men built castles of luxury and held untold wealth derived from the mines of gold and silver which they supposed to be within easy access in many of these islands. It was difficult to persuade adventurers and those seeking riches without labor, that the natives had not hidden priceless treasure of gold and silver to prevent its being taken by force by those who were continually visiting their land. It was hoped and sincerely believed by many that within the West Indies lay the Eldorado for which men had been hoping for many ages.

To reach this dreamland of the distant West, many daring men crossed the ocean, bringing with them a thirst for gain which knew no bounds. Many of them had broken away from their family ties, and after passing beyond the confines of civilization, they taught the simple natives of these fair islands lessons in lust and greed, in cruelty and oppression, which their natural hearts had never before known. Before these simple savages, there were daily practised by their white visitors crimes of blood and oppression which the savage eye had never before seen. The inordinate desire for gold on the part of the strangers surprised the simple, believing native, and he looked with fear and contempt upon those who could be so base in order to gain that which could neither satisfy nor keep alive. The spirit of the natives chafed under the galling yoke of their strange captors, and it was not long before they rebelled against the treachery and tyranny of their self-appointed masters. During the rebellions which soon followed the coming of the white man, the natives continually played a losing game. It did not take many generations of continual war and enforced slavery almost to exterminate the native people.

To-day there is scarcely a remnant left of all the tribes that once filled these various islands. The inhabitants now are largely the descendants of the imported African, often crossed with the whites,—English, or Spanish, or Dutch.

Lying wholly within the tropical zone, the weather on the islands is always warm, and wherever there is rainfall, vegetation is abundant. Their summer is perpetual; the trees are ever green; fruit, when cultivated, hangs rich-

soon spread to some of the adjacent islands, from which there later came a call for evangelists.

God has greatly blessed the evangelistic work in the West Indies during the last twelve or fifteen years. There are at present about three thousand five hundred Adventists in the Caribbean field, embracing nearly all the nationalities of modern Europe and America, and speaking a great variety of languages. The field has become so strong numerically that there are already six organized local conferences and three organized mission fields. These were all united in one organization, June 26, 1906, which is known as the West Indian Union Conference.

A little printing plant has been operated at Port of Spain, Island of Trinidad, where is printed a periodical known as the *Caribbean Watchman*, with a monthly circulation of about seven thousand five hundred copies. Besides this, numerous tracts and pamphlets are being printed and extensively circulated. It is the plan at the present time to move the headquarters of the publishing work from Port of Spain, Trinidad, to Colon, in the Canal Zone. Four faithful, hard-working ministers and leading workers have succumbed to the fever in Port of Spain, and the quarantines that are continually waged against this city by other islands make it imperative that the headquarters of the publishing work be moved from Port of Spain at an early date. Already plans are being laid for the erection this year of a printing plant at Colon, Canal Zone. A periodical, known as *El Centinela de la Verdad*, with a circulation of about six thousand copies monthly, is printed in Porto Rico. It is planned to unite the printing plant at Porto Rico with the one at Colon, printing both Spanish and English for the whole field.

For many years there has been felt the need of a training-school in the West Indies, but not until last year were our people able to afford this



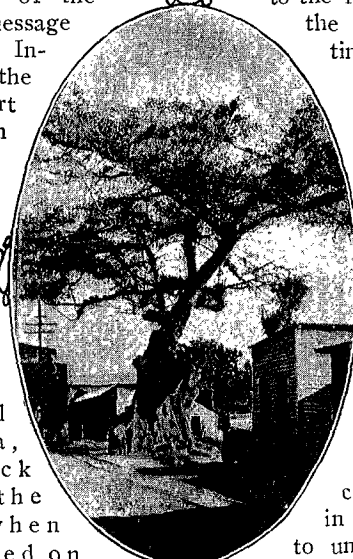
WORKERS AND CONVERTS

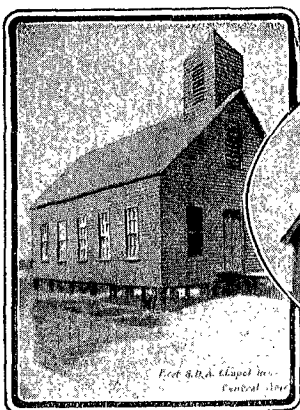
pening on some tree or vine the whole year through, and an abundant supply of earth's bounties is enjoyed by those who take the trouble to till the soil.

The establishment of the second advent message in the West Indian field, the northern part of South America, and the

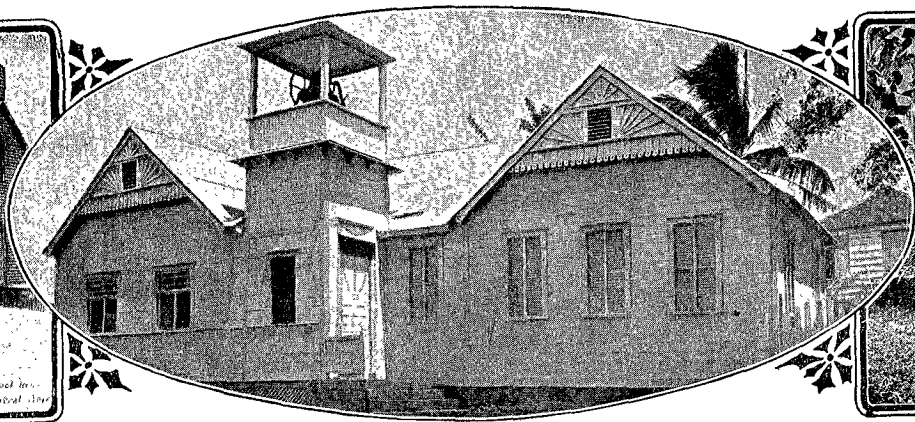
Isthmus of Panama, and Central America, dates back to about the year 1884, when

literature, placed on board a boat in New York harbor, came into the hands of some of the people of Georgetown, British Guiana. Additional literature was called for and distributed, and as a result several accepted the views taught therein. These doctrines





A CHAPEL BY THE SEA



CHURCH AT ST. JOHNS, ANTIGUA



HARVESTING BANANAS

great necessity. A tract of land of a little over five hundred acres was bought near Riversdale, Jamaica, where a training-school has been established for the West Indian field. This school is centrally located, and bids fair to sustain a large number of students who can pay their way through school by manual labor. This school needs financial aid. There are several hundred students who ought to have the privileges of this school, but who are not able to pay even so small a sum as five dollars in order to secure this education. The school gives opportunity for labor, so the students can work their way through, on condition that they pay five dollars in cash for books and incidentals. A scholarship for a year will cost about seventy dollars. There are hundreds of persons in the United States who could easily maintain one of these students in school for a year or more.

Plans are also being laid to open a school in Cuba for the Spanish-speaking people. Another school is also contemplated in Guatemala, Central America. These schools are a necessity, owing to conditions that exist in the countries mentioned.

When we survey the work accomplished during the last fifteen years in the West Indian field, we can truly say that the Lord has been indeed good to his people. We look forward with hope to a still larger growth in the coming years.

Religious Liberty

CHRIST came into the world not to destroy life, but to save life; not to enslave men, but to set them free. His methods were not to compel men, but to convince and convert them; not to drive, but to draw. He made no appeal to Cæsar for assistance in his work. He taught no union of church and state, but instead laid down the rule which, if followed, must forever separate them. He said: "Render to Cæsar the things

that are Cæsar's, and to God the things that are God's."

In its purity the Christian church has ever upheld this rule. The apostles made no attempt to use laws or to secure laws to compel men to believe or to observe any Christian ordinance or institution. Only when it became corrupt and worldly, did the church seek an alliance with the state, or use force in matters of religion.

The Reformers of the sixteenth century said, "Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of faith." Notable words!

Godly men of later times have taught the same. Wesley, the founder of Methodism, said: "If you can not reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all." And Spurgeon, the noted

of church and state, and are doing all they can to perpetuate the blessings of religious liberty, or the right to worship God according to the dictates of conscience. They maintain that to protect liberty of conscience is the duty of the state, and that this is the limit of its authority in matters of religion. To no earthly power has Christ given the commission to propagate religion by law.

God never forces the will or conscience of any man, but, led by Satan, men will employ the most cruel measures to control the conscience and dictate in religious concerns. And it should be noted that this work of compulsion is often in favor of human creeds and laws, and in defiance of God's holy law.

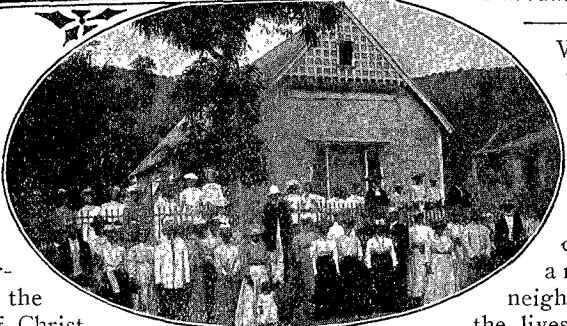
To-day there is a controversy on in regard to the Sabbath, a conflict between the claims of the rest day ordained by God and that enjoined by man. And the almost universal demand on the part of religious leaders for laws to compel the observance of the latter is an evidence of the wide-spread departure from Protestant and primitive Christianity, and of the need of a genuine reformation and a return to Bible doctrine and gospel simplicity. The appeal to Cæsar is an evidence of apostasy, and unless repented of, must in the end result in persecution to those who choose to obey God rather than men. Against this apostasy and this appeal to Cæsar in matters of religion, every lover of truth and liberty should raise his voice in earnest protest.

W. A. COLCORD,
Secretary of Religious Liberty
Bureau.

A BAPTISM

Baptist divine, added, "Christ wants no help from Cæsar."

In harmony with the teachings of Christ and his followers, Seventh-day Adventists, while believing in civil government and respecting its authority in its proper sphere, hold to the separation



A CHURCH DEDICATION

force these commandments. The apostle Paul said: "Knowing therefore the terror of the Lord, we persuade men."



On the Altar of Africa

AFRICA lay shrouded in night for long centuries. Its millions sat "in darkness and the shadow of death, being bound in affliction and iron," without a knowledge of God, without a written language. At last the "time of the end" came; then, lo, suddenly the light broke in.

Over three hundred explorers have laid down their lives to open Africa. How many missionaries have sacrificed their lives for Africa can not be told, but seven societies alone have lost nearly two hundred workers.

To a great missionary conference in London there came a message from Africa, flashed thousands of miles under the sea, bearing only the words, "Africa Waiting." That brief message stirred to action as no multiplied words could have done.

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread —
Waiting! Waiting!"

Africa is waiting, but it will cost sacrifice to really respond. Yet think of the bright story of sacrifice in the opening of Africa,—of Livingstone, dying upon his knees at Ilala, praying for the land that he loved; of Hannington, laying down his life at the assassin's feet, in order that the way into Uganda might be opened; of Wilmott Brooke, dying at the gates of Hausaland, the only missionary among thirty millions, and crying out, "The people are too many for me."

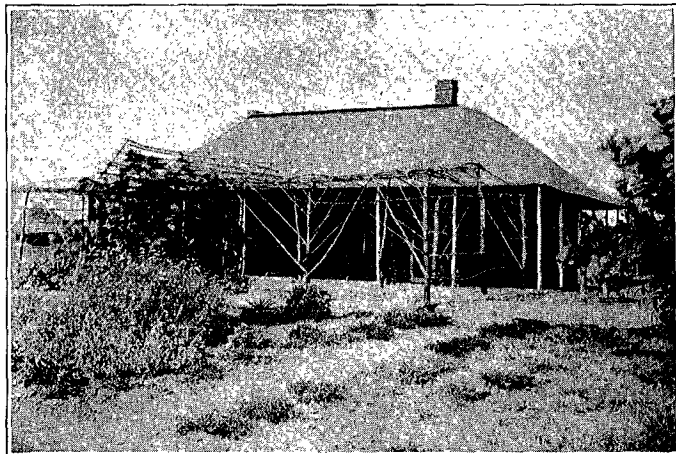
And we think also of our own missionaries who have loved not their lives unto the death in our short campaign for Africa. As the young people of our first

Matabele station see the little cemetery at Solusi, they say, "These white missionaries must have loved the African, for they gave their lives to bring us the light." And there are still other graves in our Africa.

We are called upon to give money to finish God's work for Africa as for all the world; but some must give far more precious gifts than gold and silver. When the cable brought word of the death of Elder F. L. Mead, of Matabeleland, the message was sent to the aged mother that her only son had laid down his life for Africa. By divine grace she was able to return answer from the old New Hampshire home:—

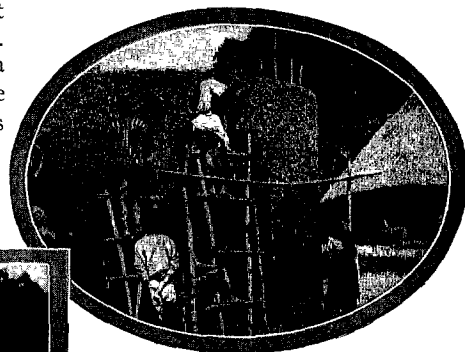
"My heart aches for the dear ones left there, and for the work he loved so much. But God is my refuge and strength, a very present help in trouble, and he cheers and comforts me with the precious promises of his Word. I felt it when they went away; but they felt it duty to go, and I would not hold them.

young Africans, redeemed from heathenism, are praying God to help them "to learn quick," so that they may go out among the tribes and tongues with this message of Christ's soon coming. A young African in one of our schools addresses this appeal in broken English



MISSIONARY'S HOME AT OUR MAIN BAROTSELAND STATION

to our churches in more favored lands:—"Did you read your Bibles in Daniel and Revelation? Do you see Jesus coming in these two books? Why not leave



NATIVES BUILDING A HOME

your homes and go out telling Jesus is coming soon? O, my people, my people! they shall perish in their sin if you do not leave your home. My heart is sick because I have not seen people going over Africa to tell people Jesus coming soon."

Africa's hundred eighty millions are waiting for the advent message which John, in vision, saw flying in these last days to "every nation, and kindred, and tongue, and people." Who will go? Who will give? Who will pray?

"With the majority there is no calculation of what the cause demands, and what their own ability justifies."



GYMNASTIC EXERCISES FOR YOUNG AFRICANS

"I laid my sacrifice on the altar of Africa then, and I have never taken it back, and I hope I never shall. 'The Lord liveth; and blessed be my Rock.' I know he can give beauty for ashes, and the oil of joy for mourning; for he has done it for me, and he can do it again in his own time and way."

In that spirit the work will soon be done. In our mission training-schools



A CHAPEL



BAPTIZING CONVERTS IN. MATABELELAND

In Matabeleland

FROM the Solusi station, near Bulawayo, M. C. Sturdevant writes:—

"We are reaping between seven and eight hundred bags of corn, fifty-eight bags of peanuts, and nineteen bags of Kafir peas. We praise God for his blessings upon our field. Our school work is truly onward, mostly in charge of Victor Willson, with our native help. This has given me more time to look after our four out-stations, taught by seven native teachers. Recently we baptized eighteen more precious souls."

From the Somabula mission, the second Matabele station, W. C. Walston writes of fever in the mission family, and of the death of a little daughter of one of the workers. He adds:—

"We are harvesting our corn now, and have a good crop. The training-school is in a prosperous condition, there being fifty in attendance. Last Sabbath ten persons were baptized. Our courage is good. Do not forget to pray for those in this land of disease and darkness."

Our African Stations

THE book, "Daybreak in the Dark Continent," bears this testimony:—

"The educational mission, notwithstanding the opposition of many traders, soldiers, and government officials, is vindicated by its fruits."

Most of our own missions in Africa are educational, with the industrial idea well in the forefront; and our experience is that government officials are very much in favor of this method of work.



AN AFRICAN TEACHING AFRICANS



MISSIONARIES AND NATIVES AT OUR SOLUSI MISSION STATION

sion in the eastern province of Cape Colony, near Grahamstown; and the two stations in Nyassaland, south of Blantyre.

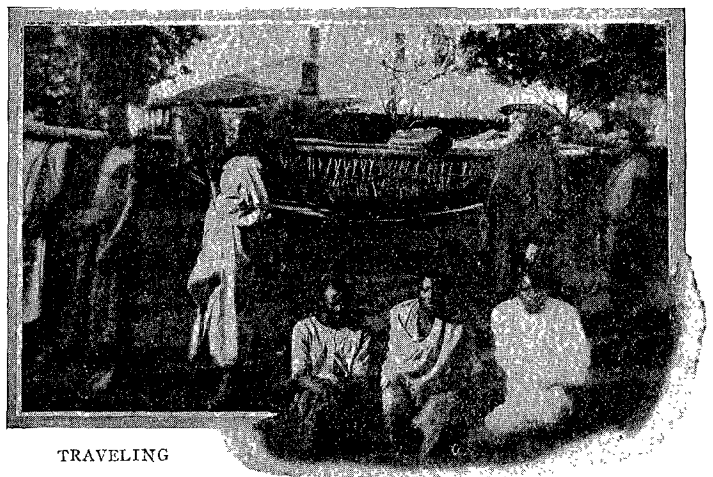
to witness the awful things that they heard would take place at the baptism.

"The ceremony made a deep impression upon those who were present, upon the heathen as well as upon the Mohammedans. Many evil reports had been circulated, as, for instance: 'Whoever is baptized, and then sins, must die;' 'You will be bewitched;' 'They will take you off with them to Germany;' and other foolish things."



A BAROTSELAND SCHOOL

The German Union Conference has established three stations in German East Africa. Our British Union Conference has established a station on Lake Victoria Nyanza, British East Africa. The Scandinavian Union Conference has a mission in the Italian colony of Eritrea, Abyssinia.



TRAVELING

The following stations are under the direction of our South African Union Conference: Two main training stations in Matabeleland, with several out-stations; one station and two out-stations in Barotseland, north of the Zambesi; one station in Basutoland; a Kafir mis-

First-Fruits in German East Africa

BEGINNING in a region where the people were rude pagans, with not even a written language, our German brethren are rejoicing in the first-fruits of their mission. Brother E. Kotz says, in his report:—

"Eight candidates presented themselves for baptism, but two were advised to wait. Six young men were baptized. We had pitched a tent on the bank of the Sasseni River, and the pupils sang, 'Come, Holy Spirit,' in the native tongue. Several hundred persons had assembled

AUSTRALIA and POLYNESIA

In the Pacific

TRULY it was a missionary providence that Australia and New Zealand should have been set down close to the populous East Indies and the islands of the South Pacific, to become in these last days great English-speaking commonwealths, and the base of missionary operations for the island fields. Our brethren in Australasia have taken the burden of supervising and directing the evangelization of the East Indies and Polynesia with the advent message. Over four thousand Seventh-day Adventist believers in Australasia are sharing in this burden.

Our Australian publishing house, near Melbourne, sold last year about eighty thousand dollars' worth of publications proclaiming this message of the coming of the Lord. The mission press for the island fields is in connection with the missionary training-school at Coorabong, near Sydney. This press issues books and tracts in various vernaculars spoken throughout the islands. Students do the work.

The Avondale Training-school at Coorabong had last year two



IN BATAKLAND



GIRLS IN FIJI

Thus the Australasian Union Conference is decidedly a mission field.

There are five mission schools, located as follows: Singapore, Fiji, Tonga, Rarotonga, and Raiatea (Society Islands). A church-school is also taught on Pitcairn Island. All these are doing good work. In Fiji a number of the natives have already entered the work, and still others are in training.

The work has opened up favorably in Java. In Singapore, in the Straits Settlements, we meet with much encouragement. A favorable location has been secured for our training-school and press.

Our colporteurs have had remarkable success in selling publications through the East Indies, not only in the English, but in the Baba Malay and Dutch Malay.

The work in Fiji has made progress during the year, and the number of believers has been largely increased.

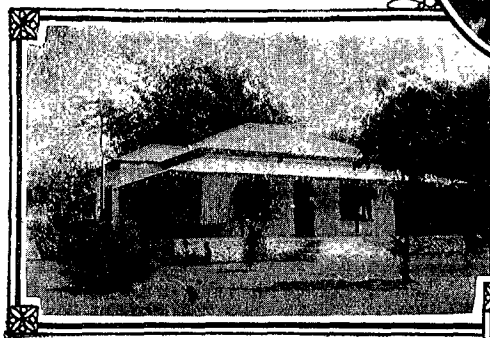
Promising young people are attending our Buresala School, which has already furnished strong laborers for the island work.

Plans are now laid to open work in New Guinea. Brother



FIJIAN CHRISTIANS

2. The Central Polynesian mission, including the



MISSION HOUSE ON RAROTONGA

hundred students enrolled, and is supplying helpers for the home and mission fields. It has had a remarkable history as an industrial school. The school farm a year ago contributed from its profits fifteen hundred dollars to the island mission funds. There is another training-school in West Australia, near Heidelberg, and a third in New Zealand.

The Island Fields

Our island field is divided into mission districts as follows:—

1. The Eastern Polynesian mission, including the Society, Cook, Marquesas,

island groups of Fiji, Samoa, and Tonga.

3. The Malaysian mission, taking in the East Indies, Straits Settlements, and the Philippines.

While our Australasian home field embraces five million souls, our mission fields contain more than fifty millions.



MISSIONARIES IN FIJI



MISSION HOME, SINGAPORE

and Sister S. W. Carr, of the Fiji School, with two or three native workers, will soon enter this island field.

The work in Samoa has been taken up anew, and on Norfolk Island the union conference has lately purchased a property for a mission station.

Last year we began the publication of monthly papers in the Tahitian tongue, of the Society Island group, the Rarotongan tongue of the Tongan group, and in the Maori language of New Zealand.

While the message is speeding on, we feel everywhere the great need of more workers. There is a deplorable shortage in every department. O. A. OLSEN.

Battakland

THREE years ago a young Battak, named Immanuel, heard the truths of the advent message from Elder R. W. Munson, in Padang, Sumatra. He returned to his country in the northern part of the island. Last year he wrote that he had studied these truths and become obedient to them, and that twenty-three others had joined him in the new-found light. He wrote:—

"I greatly desire, and often pray to the Almighty, that this message may become established among our Battak race. I long for the Battaks also to know the truth. The most high God has opened a wide gateway in the wall that surrounds the Battak country and people, in order that they also may find rest in heaven by this way of truth, which is plain.

"My mind is fully made up and it is this: This message ought to go to my people. In order that this may be done, men from among them should be trained in the message, and then they in turn can preach this glorious truth to their own people in their own tongue."

Now Immanuel and two other Battak youth are in our school at Singapore. According to the Dutch laws, we are not at present permitted to send missionaries to Battakland, so we shall, as soon as possible, have Immanuel translate the truth into the Battak language, and send it to his country.

Little being known about the Battak people and country, I will give a few facts concerning them. The district occupied by this people is just south of Acheen, the most northern district of Sumatra. The principal products of the country are gold, benzoin, camphor, and cassia. Until the introduction of Christianity, the people were noted for their savage practises. Cannibalism was practised as much to gratify revenge as to satisfy hunger. Tribal wars were the almost constant occupation of the men. Polygamy was quite common.

The stature of the natives, so far as I have seen, is somewhat less than that of the Malays and Polynesians, and their complexion is slightly fairer. The Battak language is said to be the most ancient in Sumatra, and is the root of the various dialects that overspread the island.

Since the preaching of the gospel by the Rhenish missionaries in this dark land, many thousands have become Christians, at least nominally.

E. H. GATES.

Singapore.

The Island of Java

ALTHOUGH the area of Java is less than that of Alabama, it contains a population of thirty-two million, which is much more than one third the number of

the whole population of the United States. Not only does it contain this population, but it also maintains it; for its only resources are agricultural. It is so fertile, however, that each year the value of its exports exceeds sixty million dollars, and this after providing food for its teeming inhabitants.

The Dutch government holds the natives in strict subjection, and is very careful about the admission of strangers. Life and property are more secure than in many of the civilized countries of

although as yet but few results of our labor are apparent. There is no doubt that the proclamation of the closing message to the Mohammedans of Java is the most difficult work for which the Australasian Union Conference is responsible.

GEO. TEASDALE.

Sourabaya, Java.

The New Printing-Office

SABBATH evening the workers and students gathered in the new press building at Buresala, Fiji.

The large new printing-press, paper-cutter, and type-stand, the cases well filled with new type, and the paper and book cupboard had all been placed in position. By the side of the large press was placed our small hand-press, which was the beginning of our publishing work in Fiji. This small press was used on this occasion

for the writer's pulpit, and also for his text, "Despise not the day of small things." As we looked at the large press, new type, paper-cutter, and other conveniences, we were all convinced that God has a wider field for our publishing work in Fiji; and that from this time on, more will be expected of this branch of the work than ever before.

We are often accosted by Europeans with the words, "When will you have some meetings for the Europeans?" When we explain that our present number of workers will not allow us to leave the native work, they ask, "Are the natives better than the Europeans?" We long for the time to come when work can be done for the Europeans.

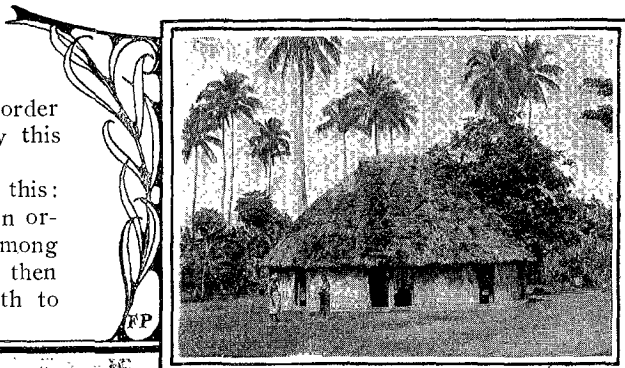
C. H. PARKER.

The Buresala Training-School

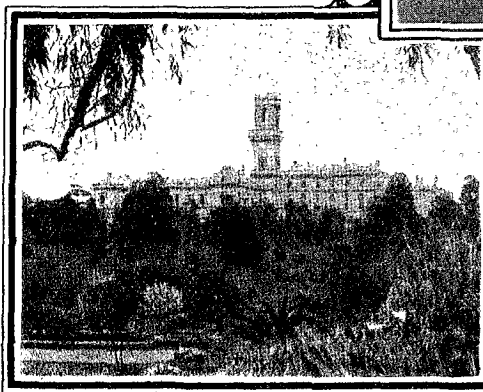
OUR school farm, recently purchased, had nearly three hundred acres, with two small fresh-water streams and a good harbor. Several acres were already planted to cocoanut-trees. We have two European dwellings, our printing-office, a native-made school building, a church, and ten cottages for students. Our native brethren have received with enthusiasm the thought that they are to be used to carry the message to the other island fields. Our paper, the *Rarama* (Light Bearer), is printed at the school, the students assisting in the printing. Thus the young man now going to New Guinea has considerable knowledge of printing, which will be a help there. We have a great field to cover, and we believe this school will be the means in God's hands of bringing the truth before many isles of the South Seas.

J. E. FULTON.

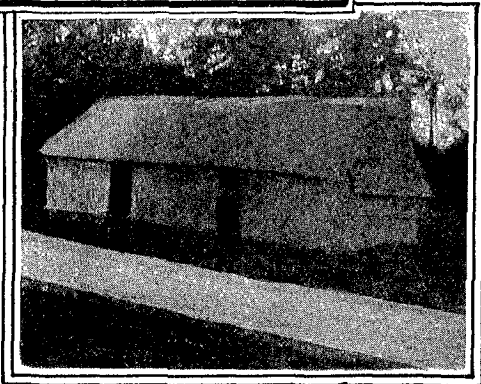
We are limited by sight; sight makes a great deal of the *visible* and *temporal*, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.—*Pierson*.



SAMOAN HOUSE



MELBOURNE



A NATIVE CHURCH

Europe, and there is practically no poverty, as we understand it in other countries.

The first company of workers for Java bearing the third angel's message came late in the year 1906. We landed in Sourabaya, a city of two hundred and fifty thousand population, situated in the eastern part of the island. A few persons have been attracted to the standard of the truth. The greatest difficulty in the way of proclaiming the truth is the diversity of languages. Malay must be acquired in order to do business with the Chinese and the coolies. Dutch, being the official language, is also necessary, and the thirty million natives are divided into three tribes, each of which speaks a distinct language, and all are quite difficult to master. We have seen God's leading in this field in many instances,

EDUCATION

Schools and Missions

THE heathen world is awakening to the benefits of Christianity, but it is to be questioned whether in this it is not looking more to temporal than to spiritual benefits. The uplift of the heathen, however, depends upon his grasp of the principles of Christianity. Fundamental among these is unselfish intelligent service. The Christian religion seeks to develop the whole man,—to restore in him the lost image of his divine Maker. In this work, education plays a most important part.

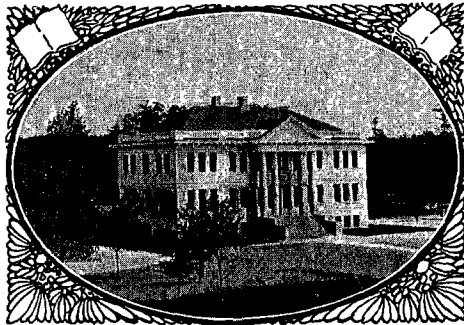
The object of the Christian in all matters of education should be to prepare for intelligent service in gospel work. Consequently every Christian should seek to give his child an education of which pure religion is the warp and woof. It is only by recognizing God's hand in all things that the facts of knowledge can be

Foreign Mission Seminary, located at Washington, D. C., to those purposing to do mission service in heathen lands.

This system of schools extends into all portions of the world. There are advanced schools for the training of

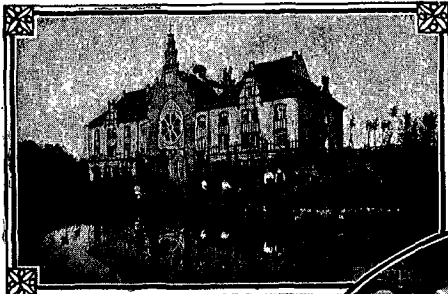
sand acres of land being connected with these schools for the purpose of teaching agriculture. Many other enterprises, such as bakeries, broom factories, printing plants, carpenter shops, apiaries, and the like, are also connected with these schools. The total property value of the schools is about two million dollars.

More than half of this world is in ignorance of Christ; but as God is no respecter of persons, the souls of those who know him not are valued as highly by him as are those who know and appreciate his great sacrifice of love, and they should have the most intelligent service possible given them. Consecrated, native-born evangelists and teachers are absolutely necessary for the maintenance and advancement of the gospel in heathen lands. But consecration is not all that is necessary. These natives, in order to do efficient work, must be intelligent. This requires schools especially adapted to their needs. An essen-



FOREIGN MISSION SEMINARY

Christian workers in England, Germany, Australia, Sweden, Denmark, Brazil, Argentina, Singapore, South Africa, West Indies, and the South Pacific Islands. At nearly every mission station operated by the denomination, a well-organized school is established,



TRAINING-SCHOOL,
FRIEDENSAU, GERMANY

properly interpreted, and given their true setting; and thus only can skepticism be avoided, and a pure, saving faith established.

Believing this, Seventh-day Adventists have developed a system of education which takes the child at the primary school, and conducts him through a systematic course of study, embracing all grades to the completion of a college course. It is the earnest endeavor throughout the entire curriculum to hold before the child, as he grows to manhood, the one only true ideal,—that of Christian service. To this end the students are educated for the ministry, to be teachers, physicians, nurses, editors, musicians, and for all lines of business work necessary to the carrying forward of the great enterprises of gospel work. In this system are about five hundred fifty primary schools, doing work up to and completing the grammar grades, and nearly seventy-five preparatory schools and colleges. After finishing a course of study at an academy or college, special courses of instruction are offered in the



GIRLS' SCHOOL, CANTON, CHINA



AVONDALE SCHOOL, N. S. W.

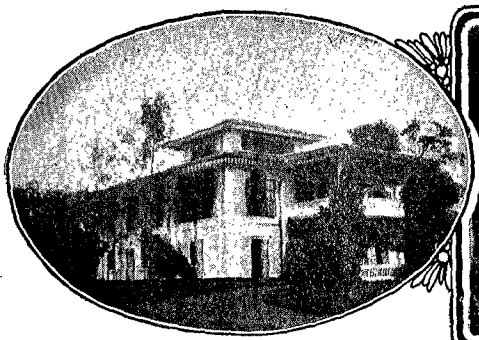
generally of an industrial nature. In all grades of these schools, exclusive of those at the mission stations, there are nearly fifteen thousand pupils, about one third of whom are in the colleges and preparatory schools. Industrial education is a prominent feature of all the courses of instruction, over seven thou-



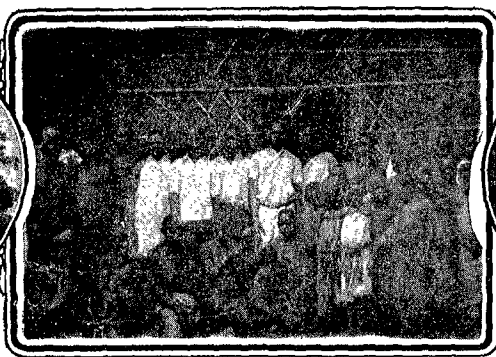
UNION COLLEGE,
COLLEGE VIEW, NEB.

tial feature in the education of many heathen is manual work. Generally speaking, these peoples do not appreciate the value and dignity of labor; by many it is even looked upon as menial and degrading. Industrial education assists them in the development of strong, well-balanced characters. It teaches them the great principles of sacrifice and service.

A great educational reform movement is sweeping over the Orient. This is particularly manifested in China. Three years ago the empress dowager, by one stroke of her pen, changed the entire educational system of China. The hoary chains of conservatism, which for thousands of years had held four hundred million people in the bondage of superstition and stagnation, were thus snapped asunder, and the gates opened to the highway of freedom and progress. Without doubt national and commercial motives almost wholly inspired this great change; but he who views the affairs of nations with the clear eye of faith sees in this and in



TRAINING-SCHOOL AT SINGAPORE



A GROUP OF AFRICAN STUDENTS



OAKWOOD SCHOOL, HUNTSVILLE, ALA.

similar movements in other lands most glorious opportunities for the development of native-born gospel workers by means of a Christian education. The purposes of a Christian education and of gospel work are one, and they must be united in mission work.

FREDERICK GRIGGS,
Chairman Educational Department.

The Foreign Mission Seminary

THE belief that the gospel of the kingdom must go to all the world in this generation has made Seventh-day Adventists a people of great missionary activity. The rapid development of the foreign mission movement among this people has resulted in sending hundreds of their representatives to the regions beyond. In nearly every country of the globe they have mission stations well-manned and in active operation.

In order to strengthen these outposts, to answer the great number of calls of those who desire a better knowledge of Jesus Christ, and to reach the millions who sit in darkness, has been found necessary to establish an institution whose aim is to give the special training needed to prepare men and women for this great work. This institution, known as the Washington Foreign Mission Seminary, is located at Tama Park, Washington, D. C., and is under the supervision of the Mission Board of Seventh-day Adventists. Into this Seminary are gathered young men and women from every part of the United States as well as from other countries, who wish to prepare for mission work.

A thorough course is provided for those who are in training to go to foreign fields. This course includes those subjects, both theoretical and practical, which are necessary to give an all-round training, in order that the missionary, when he reaches the field to which he has been sent, may be able to adapt himself more readily to his new environment, and to the manners of a strange people with customs differing so widely from those of his native land, and mastering the language of the country. In the subjects taught, the Bible is in the first place, and the student

is encouraged to give much time to the study of this Book of books, that he may have a deep, reverent knowledge of the Scriptures as the inspired Word of God. To this subject is added a course in the history of the Christian Church in its conflict in the great controversy between Christ and Satan. The study in history also includes that of the nation to which the student is preparing to go, and the history of the religion that must be displaced in the hearts and minds of the people, in order that the gospel of Christ may reign supreme in its place.

Appreciating the fact that the fields yet unentered, or those in which the least work has been done, are the most unhealthful of mission fields, and lie mainly in tropical countries, much stress is laid upon the ne-

Bible, history, tropical hygiene, and languages, there are also classes in pedagogy, music, public speaking, church organization, etc., that will equip the missionary to meet and overcome the many difficulties which beset him in his battle with superstition, vice, and ignorance, and that will enable him to establish in the hearts of his hearers an intelligent knowledge of the true God.

While pursuing these important studies, the volunteers for foreign missions are breathing a missionary atmosphere. The reports they receive from the mission fields afford an opportunity to study many of the great problems they will have to meet in the field. All this prepares the mind for the realities to be met when they begin actual work.

H. R. SALISBURY,
President.

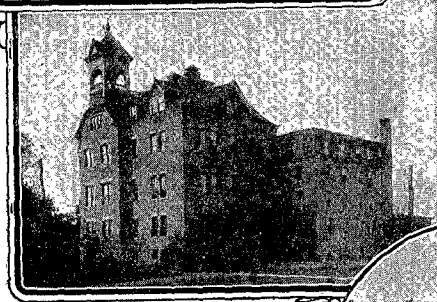
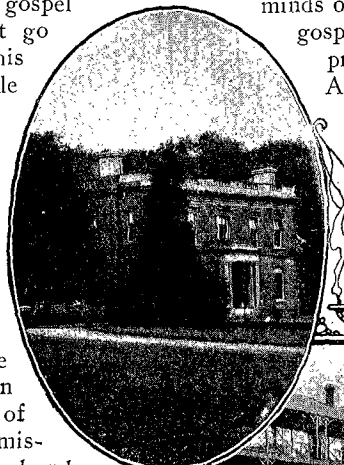
Our Missionary Volunteers and Foreign Missions

THE Young People's Society of Missionary Volunteers has for its motto, "The advent message to all the world in this generation." Mission study has been a regular part of the work of our young people since the beginning of their organization, and missionary giving is one of the outlets for the interest thus created. About one half of the regular programs are devoted to missionary topics. The reading course conducted by this department is also strongly missionary in character.

Aside from the general offerings to foreign missions, the Missionary Volunteers of various sections have interested themselves in specific fields.

For instance, the young people in one conference are supporting a dozen native workers; in another conference a society supports a Chinese native worker; a Nebraska society contributes fifteen dollars a week for the work in Nyassaland; and the young people of a Western conference provide for the support of a school in Rome. The reader need not be told that these young people are especially interested in these respective fields.

M. E. KERN,
Chairman.



SCHOOLS IN ENGLAND, AFRICA, AMERICA, AND NEW ZEALAND



cessity of gaining a knowledge of simple treatments and tropical hygiene, that the health of the missionary may be preserved while living in an unhealthful climate, away from medical aid, and that he may intelligently deal with the diseases with which the natives suffer, that their bodies as well as their souls may be benefited by his ministry.

Aside from these regular courses in

WASHINGTON, D. C., NOVEMBER 26, 1908

W. W. PRESCOTT EDITOR
C. M. SNOW ASSOCIATE EDITORS
W. A. SPICER }

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REVIEW AND HERALD

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"WHERE is the trumpet to be found that shall sound a loud enough and long enough peal to awake God's sleeping saints?"

THIS month our vice-president in Europe, L. R. Conradi, is doubtless visiting the mission stations in British and German East Africa. It is planned to open a new station in the German territory, on the shores of the Victoria Nyanza.

GIFTS for foreign missions may at any time be sent to the treasurer of our Mission Board, I. H. Evans, Takoma Park, Washington, D. C., and will be thankfully acknowledged, and forwarded to the needy fields. Week by week the mails bring to our Board news of advance in every quarter, and appeals for more missionaries and more means with which to enter wide-open doors.

THE printing-press is the greatest of preachers, and the figures found in the article on the twenty-second page, furnished by E. R. Palmer, the secretary of our Publishing Department, bear testimony to this fact. It seems like a loud voice when "one million dollars' worth of gospel literature a year" relating to the advent message is scattered in fifty-four languages.

THE illustrations in this issue which deal with the different phases of gospel work have been furnished by our own representatives in the various fields, and represent work actually being done by Seventh-day Adventist missionaries. It seems necessary to state this fact in order to guard against the misapprehension that we have drawn from other sources in order to make a more favor-

able showing. Some illustrations of a general character have been used for the sake of variety, and to aid the reader in obtaining a more intelligent idea of the mission fields.

MORE than twenty years ago the suggestion was made that the weekly collections made in the Sabbath-schools of this denomination should be devoted to evangelistic work outside of America. The plan was adopted, and during the first year the offerings amounted to something over \$16,000. Year by year the donations have steadily increased until in 1907 the total sum thus donated was \$71,475.59. This is a practical illustration of a very important principle in raising funds for mission work; namely, that a steady, constant stream of small donations will result in a substantial amount at the close of each year.

To the Public

All the proceeds derived from the distribution of this issue, are dedicated to Foreign Missions. The distributors who carry with them official solicitors' cards are authorized to solicit donations in behalf of the Seventh-day Adventist Mission Board, and we assure the donors that the funds contributed to such persons will be transmitted through the regular denominational agencies to the treasurer of the Mission Board, and by him applied for the advancement of mission work in those fields in which such work is carried forward by this denomination. Funds designated as being donated to specific fields will be applied in harmony with the expressed wishes of the donors.

I. H. EVANS, Treasurer.

A CHURCH universally witnessing to the gospel; a church systematically giving; a church perpetually praying—that is the church perpetually conquering, before whose banners every stronghold of Satan must fall.—*Pierson.*

WE see by the report of a General Conference Committee meeting in Europe, that it is hoped next year to have a missionary training-school established in southern Russia. We in America will be expected to help our Russian brethren in this enterprise.

IN the year 1906 seventy-six new laborers entered our mission fields; in 1907, fifty-eight; and this year will very likely close with the largest number sent out by our Board in any one year. The workers this year have gone to strengthen the forces in Europe, South Africa, East Africa, Sierra Leone, Egypt, the Abyssinian border, Syria and Asia Minor, India, the East Indies, South America, China, Korea, Japan, West Indies, Mexico, and Central America. And every worker added abroad means added responsibility to pray and give at home.

THE facts stated in this paper constitute in themselves an urgent appeal for help in carrying the advent message speedily to all the people of every nation. This great truth of the imminence of our Lord's return is being emphasized less and less, and seems to have been lost sight of entirely by many professed teachers of the gospel. Those who feel the importance of proclaiming throughout the world the nearness of the Saviour's coming may feel impressed to make donations for the benefit of this movement. The help thus received will be conscientiously used in the great effort to give the advent message to all the world in this generation.

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